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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

VOL. VII.—NEW SERIES.—No. 9.

SEPTEMBER, 1883.

GENERAL VIEWS OF PALESTINE AND OF ITS REPRESENTATION.

To one upon the sea, approaching Jaffa in the morning light, the land of Israel rises like a solid blue bank of mountains against the sky. From beyond Hebron in the southeast, the mountains are visible, to Mt. Ebal in the northeast, and, in very clear weather, away round to Mt. Carmel.

In general it may be said that this mountain wall is about three thousand feet above the sea. Mt. Ebal is three thousand and seventy-six; and thence southward the line swells a little over the mountains of Ephraim, reaching three thousand three hundred and eighteen feet at Tell Azur, near Bethel, then falls a little in the neighborhood of Jerusalem,—the Mount of Olives being something over two thousand six hundred feet above the sea,—and then gradually rises over the hills of Bethlehem to the heights about Hebron, which are more than three thousand three hundred feet high. From Hebron the hills diminish somewhat rapidly towards the great plains of the South-country; also at the north end of the range the line slopes away to about half its average elevation, and ends abruptly in Mt. Carmel.

The view of the mountains from the sea is over the broad, fertile plain of Philistia to the south, of Sharon to the north,—an undulating plain of rich red earth and bountiful wheat

fields, bordered towards the sea by low sand hills and beaches, and towards the mountains by low hills of limestone. These limestone hills are the foot-hills of the mountain range, and extend irregularly into the plain; some of them, as Gezer and Gath, having been occupied as strongholds by the Philistines. They constituted a border land between Israel and Philistia, which bore the name of the Shephelah, the Lowland.

Seen in the afternoon light, the successive heights and slopes and ravines of the mountains come out, presenting, instead of the blue wall of the morning, a remarkable variety of interesting mountain forms and attractive valleys. Southward from Jaffa, five large valleys descend from the mountains into the plain of Philistia, and two cross the plain of Sharon to the northward, besides several smaller ravines. These valleys enter among the hills like beautiful bays or creeks of fertile land, some of them, especially the Wady es Sumt, dividing into several narrower inlets; and then they suddenly contract into rugged mountain passes, up which ascend rough paths into the hilly country, and down which pour the winter torrents, and the little summer brooks, when there are any. From the neighborhood of Jaffa there are at least four of these mountain passes, subdivisions of two great wadies, leading up to Jerusalem; to the southward the Wady es Sumt leads up, by several branches, to the hills between Bethlehem and Hebron; and a broad valley from Gaza to the neighborhood of Hebron still bears the name of Wady Simsin, apparently in memory of Samson's march with the gates of Gaza on his shoulders.

Ascending into the hill country of Judea, we find ourselves not on a mountain ridge, but upon a broad mass of mountains, with many hill-tops, and many narrow but fertile valleys meandering among them, two or three hundred feet below. In the neighborhood of Hebron these valleys are beautiful and well cultivated. There are remains of terraces both in the valleys and upon the hillsides, showing a much fuller development of the productive capacity of the country in the old time.

From the heights above Hebron, the hills are visible to the north at least as far as Tell Azur, north-east from Bethel, and from Tell Azur, Mt. Hermon, in the extreme north, is said to be plainly visible, with many of the intermediate hills. The whole length of the land from Dan, at the foot of Mt. Hermon, to Beersheba, in the southern plain just south of the hills of Judea, is not far from a hundred and fifty miles; Mt. Ebal standing a little south of the centre. The width of the land between the Mediterranean and the Jordan valley is about fifty miles in the south, diminishing to thirty opposite the Sea of Galilee. From many points north of Jerusalem, both the "Great Sea" and the "Ghor," as the Jordan valley is called, are in sight, as well as the mountains of Moab and Gilead, across the Ghor. As the Dead Sea, or the "Salt Sea," as the Bible calls it, lies one thousand three hundred feet lower than the Mediterranean, and the hills break down abruptly to near the water's edge, no complete view of it can be had from the central ridge of the land; but glimpses through the openings between the hill-tops are frequent, and very pretty indeed is the harmony of the intense blue of the water with the rosy purple of the cliffs above it. From Bethlehem the view towards the Salt Sea is remarkably good. The ravines are deep, and the hill-tops sharp and mountainous. But all the hills, and the valleys also, of this eastern slope are barren, except for the pasturage they furnish during the rainy season. Along the border of Judea, and for some distance north of Jerusalem, they deserve the name of "The Wilderness," which they have always borne. The western slope is much greener; perhaps partly because it receives directly the moist breezes from the Mediterranean, and partly from the much greater abundance of springs. From the plain of Philistia we several times saw the mountains of Judea wrapped in morning clouds, like any other mountain range.

The Mt. of Olives commands a fine view of this eastern wilderness, with a long irregular strip of the Salt Sea, and the purple banks of the mountains of Moab. On the south, the hills of Bethlehem and of Hebron are not far off. On

the west, the deep Kedron valley has far more of the picturesqueness of a mountain gorge, together with olive orchards and patches of wheat, than I was prepared to see; and the afternoon view of Jerusalem, across the valley, is the delight of every traveller. To the west and north-west, the domain of Benjamin, including Jerusalem and Bethel, and many historic cities crowning the hill-tops, presents the scene of a great part of the Bible story in very small compass. I would not omit to mention that a bit of the Salt Sea is visible also, just to the south of the Mt. of Olives, from the wall of Jerusalem on Mt. Zion, and from many buildings in the neighborhood.

To those who wish to hold in memory some of the important altitudes, it may be convenient to notice how many of them are related to the numbers thirteen and three. The Dead Sea lies about thirteen hundred feet below the Mediterranean; the cliffs around it are about thirteen hundred feet high; the water of the northern and larger part of the sea is thirteen hundred feet deep, and that of the southern bay averages about thirteen feet. The Mt. of Olives is about twice this height, twenty-six hundred feet, above the Mediterranean; the Sea of Galilee about half of it, six hundred and eighty feet, below the Mediterranean; and the sources of the Jordan under Mt. Hermon, average about thirteen hundred feet above it. Then, taking the average height of the mountains of Judea and Samaria as three thousand feet, Mt. Hermon is a little more than three times that height, or nine thousand two hundred feet.

I mention these numbers not for any supposed mystic meaning in them, but because they are nearly accurate, and easily remembered.

Tell Azur we did not ascend; but from a hill close to Bethel we saw the Mediterranean, and from another, near by, we had a fine view of the Jordan valley, and, to the south, of Jerusalem and the hills beyond as far as to Hebron.

The view from Mt. Ebal is extensive and most interesting. More than seventy miles of sea-coast is visible, from far beyond Jaffa, in the south, to the Bay of Acre, north of Mt. Carmel. Of course the seaward view includes a large part

of the plains of Sharon and Philistia. In the northeast, Hermon, with its lovely snow-fields, is prominent; and a little to the left is the more distant snowy mass of Lebanon. The highest summits of Lebanon are still more remote, that which is visible being the point nearly east from Beirut, known as Jebel Sannin. It is about seven hundred feet lower than Hermon. And between Ebal and the distant mountains, lie the mountains of Upper Galilee, not much less than three thousand feet high, the highest of them, Jebel Jermuk, northwest from Safed, reaching a height of four thousand, and the hills of Lower Galilee, about Nazareth, near one thousand eight hundred feet. The great fertile plain of Esdraelon lies under the hills of Galilee, and is seen dividing them from the nearer hills of Samaria, and stretching quite across from Carmel to Gilboa. Tabor, Little Hermon (Jebel Duhy), and Gilboa, are easily distinguished in the eastern end of the plain, though they are small compared with the mountains beyond; and further around to the east, the depression of the Jordan valley and the mountains beyond it are visible from the Sea of Galilee almost to our feet, and so near that the smallest ravines are distinct.

The fine wady Fariah, containing the springs of "Enon, near to Salim," which runs southeasterly to the Jordan from a little north of Ebal, is seen obliquely; but the Zerka—the Jabbok of old—which nearly meets it from beyond Jordan, I think is hidden by nearer hills. To the south the City of Nablous nestles in the deep valley below, Gerizim's rounded top rises to within two hundred feet of the height of Ebal, the beautiful wheat fields of the Mukhna run down from the northeast behind Mt. Gerizim, and the view is bounded by the hills of Ephraim.

If our object was historical, we should linger long in the borders of the plain of Esdraelon. En Gannin, Taanach, Megiddo, Hadad Rimmon, Jokneam, Harosheth of the Gentiles, Nazareth, Nain, Shunem, Jezreel, Endor, and Bethshan, not to mention Carmel, Gilboa, and Tabor, are a historical rosary around it, every bead having its story or series of stories. But as we are looking for general views,

we cross the eastern end of the plain, passing the rounded, spreading hills of Gilboa, Jebel Duhy (or Little Hermon), also, which seen from the west, strikingly resembles Kiarsarge in New Hampshire, and from the northeast corner of the plain we ascend Mt. Tabor.

Not high mountains are these, none of them rising more than about one thousand five hundred feet above the plain,—which, again, is only two hundred and fifty feet above the level of the sea,—but they are full of interest. The rounded top of Tabor—not unlike a narrow-based Wachusett—is crowded with the ruins of fortifications. An inscription of Ramses II., under whom the Israelites built treasure cities in Egypt, mentions the stronghold of Mt. Tabor among his conquests. And Jews and Romans, Saracens and Crusaders, have all tried their hand at destroying and rebuilding its defences. But, not to lapse again into history, the view from Tabor is wonderfully beautiful. We are a little south of midway between Ebal and Hermon. The spurs and ridges and snow fields of Hermon are perfectly distinct, and beautiful as a dream; and the same glance includes at once its snowy summit, and deep below us, a little to the right, the brilliant blue of the Sea of Galilee. The mountains of Bashan rise in many peaks beyond the sea, and the wall of the eastern mountains is perfectly clear, with every ravine and furrow, away down to the Wady Zerka, over which rises the swelling mass of Mt. Gilead. The sharp peak of Kurn Sartabeh in the Jordan valley, the mountains of Samaria crowned by Mt. Ebal, and the nearer masses of Gilboa and Jebel Duhy, are before us in the south; while to the west the beautiful checkered plain of red and green stretches across the land twenty miles to Mt. Carmel, and, in a narrow arm under the mountain, to the pretty bit of blue that represents the Mediterranean at Haifa.

And now, not going too near that most fascinating spot in all the land, the Sea of Galilee, lest we should never be able to get away, let us turn towards Mt. Hermon, and go straight over the hills to Banias. In a sheltered nook of Mt. Hermon the ancient city lies, with a broad western valley before

it, over which rise the mountains of Upper Galilee; a picturesque old castle stands on the hill behind it; and to the south is the open, sunny valley in which the waters of the Jordan descend to the marshes and the Lake of Huleh, and on to the Sea of Galilee,—the most home-like place in the land to one who loves the mountains of New England.

But there is one feature of the scene, and that perhaps the most interesting, which is not familiar to a New Englander. From under the cliffs of Mt. Hermon at Banias, and from under that low, flat-topped hill down in the valley two miles to the southwest, upon which stood the City of Dan, and once again at Hasbeiya on the west of Mt. Hermon, burst forth suddenly the waters of three great streams, which, as if rejoicing in their recovered freedom, rush bounding and tumbling along over the black rocks in liveliest shades of green and white. From the snow fields above you see no descending cascades, you trace no green ravines; the snow melts, and the rain falls, and the springs burst forth from the foot of the mountain, and unite to form the Jordan.

And now, having had a general view of the land, even to its northern limit at Dan, let us return towards Beersheba and take a rapid survey of the representative character of the land as allotted to the tribes of Israel. The mountains of Judea, including Hebron and Bethlehem, the sunniest part of the land, belong to the tribe of Judah; which represented that part of the Church of the Lord which is most in love to the Lord. It is that part which, when the Church is represented as a man, is the head of that man; and when represented by the tabernacle or the temple, is the most holy place.

From the territory of Judah, the "South-country" of Abraham and Isaac, including Beersheba, En Rimmon, and Etam, and probably all the land to Gerar, was set apart for Simeon, who had his name from *hearing*, or obedience, and who represents in this relation celestial wisdom, which is the love of hearing and doing the commandments of the Lord.

The mountains of Ephraim stand for the home of the spiritual Church,—the Church of intelligence and neigh-

borly love, the spiritual kingdom of the Lord. And this in the heavenly man is represented by the breast, and, in the tabernacle, by the holy place in front of the veil.

But between the celestial and the spiritual of the Church, is the intermediate which interprets the celestial to the spiritual, and is the means of communication between them; in one aspect represented in the body by the throat, and in the tabernacle by the veil. And here between the southern and the central mountain masses of the land, the tribe of Benjamin, who represents such a medium, had its portion; and there too, next to the border of Judah, but within the boundary of Benjamin, lay the city Jerusalem. For the celestial angels and men of the Church do not formulate doctrine, or talk about the things of religion. These are in their hearts and in their lives. The spiritual receive them first into their memory, and thence think of them and speak of them. And there are intermediates, partaking of the quality of both, who receive the Word into their hearts and lives, and also into their memory and rational thought. From these are the preachers of the celestial kingdom; and their home is represented in the Land of Israel by the city Jerusalem.

Manasseh was associated with Ephraim in the occupation of the central mountains. Lieut. Conder draws the boundary between them right through the valley of Shechem, assigning Mt. Gerizim to Ephraim, but Shechem itself, and Mt. Ebal, to Manasseh. The map of the Exploration Society assigns Ebal also to Ephraim. The territory of Manasseh includes also many broad and fertile valleys and fruitful hills, among them a large part of the plain of the Jordan. This tribe represents the heart, of which Ephraim is the lungs; the love of spiritual use, agreeing with spiritual intelligence. The territory belonging to the half tribe beyond the Jordan will be mentioned presently.

To Issachar belonged the rich plain of Esdraelon, the best corn field in the land, the open road from the Jordan to the sea, the battle ground of all centuries. And Issachar means "Reward"; and, in this order, the reward of the

multiplication of good and truth, and of the things of heavenly life. (A. E., n. 445.) In the Heavenly Man it is the function of introducing new comers into the knowledge and enjoyments of heaven, which is effected in the world of spirits. And here is where good and evil meet, and where is their battle ground. In the spiritual as well as the natural province there is an Armageddon.—A. R., n. 839.

The low hills of Galilee, including the little valley of Nazareth, belonged to Zebulon. His name means "Conjunction," and has relation to the sacred things of marriage, and in the highest sense to "the union of the Divine itself, and the Divine Humanity in the Lord." (A. E., n. 447.) Here the Lord lived till that union was well nigh accomplished; and then leaving Nazareth, He came and dwelt by the borders of the sea, in the territory of Naphtali. Thenceforth the greater part of His works were done in the territory of Zebulon and Naphtali. And Naphtali means "Strugglings"; here the strugglings by which evil is subdued, and the heavenly marriage represented by Zebulon, is completed. Therefore it was Zebulon and Naphtali that fought with Sisera by the waters of Megiddo, and delivered the land from the dominion of the Canaanites.—A. E., n. 439, 447.

Naphtali occupied the coast of the Sea of Galilee, and the mountains of Upper Galilee; and side by side with Naphtali, on the lower hills by the shore of the Mediterranean, was Asher, whose name means blessedness. And as Naphtali stands for the power that subdues in temptations, so Asher, whose "foot was dipped in oil, and his shoes were iron and brass," represents the state of love and of protection from evil enjoyed by those who live a life of obedience to the precepts of the Word.—A. E., n. 438.

Two tribes and a half had their lot on the other side Jordan. The country of Palestine proper, within the Jordan, represents an internal, spiritual Church; and the fertile hills and plains beyond the Jordan, represent good natural states agreeing with the spiritual, but not in themselves spiritual.

Reuben has his name from sight, and always represents things of intelligence, or spiritual sight; here natural intelligence agreeing with spiritual. His abode was upon the high plains of Moab overlooking the land, but not within it.

The tribe of Gad occupied the great swelling mountains of Gilead, and the Jordan valley on the east. Their tribal name means "a troop," and represents here an abundance of good, natural works. Possibly the height of the mountains they occupied has some relation to the inevitable sense of elation accompanying such abundance.

The half tribe of Manasseh possessed the east shore of the Sea of Galilee, and the great plains of Bashan extending back from it, famous as pasturage for strong cattle. As the half tribe which had its possession side by side with Ephraim, represented a spiritual love for usefulness, so the half tribe on the other side of the Jordan, represents a natural love of kindliness, and for learning the ways of helpfulness. (A. E., n. 440.) And the same is meant by the kine and the calves of Bashan.

It was to the grassy slopes of Manasseh beyond the Jordan, that the Lord took His disciples, when He said, "Come ye yourselves apart into a desert place, and rest awhile." And there they sat with a multitude who followed them, and were taught and fed by the Lord; for a state of natural kindliness and of instruction is rest and refreshment after spiritual labors.

The little tribe of Dan at first had its abode to the west of Benjamin, commanding the passes that led up to Jerusalem. Samson was of the tribe of Dan, whose strength lay in his hair, and who represented the power of the literal truth of the Word. But, failing to conquer their inheritance from the Philistines, the tribe removed to the extreme north of the land, under Mt. Hermon, taking with them as they went, the ephod and the idols from the house of Micah. Swedenborg says that the tribe represents those who are in mere literal truth, without good, and in the Great Man are like the horny scales of the outer skin, which are not really in the life of the body. (A. C., n. 6402.) Hence the tribe of

Dan is not mentioned among them that were sealed; because, as Swedenborg says, they "could not signify anything in the Lord's new Heaven and new Church." (A. R., n. 362.) But, as it were under the feet of the Man, as Dan lay really beyond the northern boundary, they stick in the letters of the Word, and the forms of worship, which with them are mere idolatry. And yet from the territory of Dan break forth the springs of the Jordan, that Jordan in which John baptized, and which represented the truth of life springing from the letter of the Scriptures, which he taught as he baptized. And — to go back one step further, for there is nothing here which is not representative — Dan, which represents the letter from which this truth flows, stood at the foot of Mt. Hermon, from whose rains, and dews, and melting snows, the water of the great springs descends. And Mt. Hermon is the southern offshoot of the Lebanon range, and shares the signification of Lebanon. And these great mountains, thrice the height of the mountains proper to Palestine, were the home of the cedars, whose successive layers of verdure are typical of the wisdom of the Ancient Church, which consisted in a rational view of the correspondence between the things of nature and the things of the soul, between natural things and spiritual. In this Church a knowledge, and the use, of representatives were cultivated, and so thoroughly cultivated that the whole ceremonial of the Jewish Church was a revival of that of the Ancients. But with the Ancients the spiritual things were loved. The natural were used only to represent and suggest them. The plane of their life was a spiritual plane, as upon the tops of the mountains. The same ceremonials in their very lowest form and sense, upon the plane of sensual life, were themselves the worship of the Jews. At the very foot of the heights of the Ancients they worshipped, in the lowest of the same forms, through which the same truth of life breaks forth.

The tribe of Levi had no separate territory assigned to it; but its cities were scattered through the territory of all the other tribes. For this tribe represented the regard to use-

fulness and goodness, which is the medium of life from the Lord in all things of the Church, and must be in them all, that they may live and be of the Church.—A. E., n. 444.

The great corn fields of Philistia were subdued, but never occupied, by the Israelites. The Philistines remained their most powerful enemies, and often held Israel under tribute. They represent the constant tendency of the Church to glory in the possession of spiritual knowledge, and to make heaven itself consist in that possession, instead of in good life from the Lord. The tribe of Dan, which represented a knowledge of the letter of the Word, they fairly dislodged from its inheritance; for so does the pride of spiritual knowledge, in the decline of the Church, possess nearly the whole domain of the study of the literal Word.

The Hivites retained their cities in the midst of Israel, and the Jebusites dwelt side by side with the Israelites even after their stronghold was taken by David. For the Hivites represented the remains of good, and the Jebusites the remains of truth, even in the perverted Church, which are the means of preserving it till the New Church can be established, and then take a helpful, though subordinate, place.—A. C., n. 6860, 468.

"God did not create the human machinery and leave it to work out its own results. He creates us always in the present time. He works within us to will and to do of his good pleasure, on the single condition of self-surrender. This apprehension of man's relation to the Highest is calculated to beget in him that sweet sense of hourly dependence, by which alone he is truly exalted, that self-abasement which comes of self-revelation, that state of hourly prayer whence rises to God the soul's unceasing hymn."—*E. H. Sears.*

ON THE NATURE AND CONSTITUTION OF THE CHURCH.

II

From the teaching thus far collected, it appears that the Lord's Church is a spiritual body, composed of all those who are in any degree of regenerate life. This body is spiritually in the human form, and comprehends, therefore, a great variety of functions. But all distinctions in it are spiritual distinctions; that is, a man is in this or that function of the body by virtue of his state of life. Where and what he is in the Church, is determined by and known to the Lord alone.

In describing these distinctions in the Church, Swedenborg uses a variety of terms, as appears from the following:—

"The Church of the Lord, like heaven, is divided into three degrees. Those who are in its externals, are in the outmost degree; those in its internals, in the second degree; and those in its inmosts, in the third degree."—A. R., n. 744.

"The good of charity towards the neighbor makes the spiritual Church; . . . the good of love to the Lord makes the celestial Church."—A. C., n. 9277.

"Those of the spiritual Church have not perception, as those of the celestial Church have; but in place thereof, they have conscience."—A. C., n. 7935.

Let it be noted, also, that the distinction of internal and external, as applied to the men of the Church, is a purely spiritual distinction.

"Internal good is with those who are called men of the internal Church; external good is with those who are called men of the external Church. Men of the internal Church are those who have qualified their good by interior truths, such as pertain to the internal sense of the Word; but men of the external Church are those who have qualified their good by exterior truths, such as pertain to the literal sense of the Word. Men of the internal Church are those who do good to the neighbor from the affection of charity;

but men of the external Church are those who do so from obedience. Every man when regenerated, first becomes a man of the external Church, and afterwards a man of the internal Church. Those of the internal Church excel those of the external in intelligence and wisdom, and are, for that reason, more interiorly in heaven."—A. C., n. 7840.

"Those who are in truths from good, constitute the internal Church; but those who are introduced to good by means of truths, constitute the external Church."—A. C., n. 7993.

"Those who place Divine worship in frequenting churches, hearing preachings, partaking of the Holy Supper, and do these things with devotion, with no further thought than that they ought to be done frequently, because they are appointed and commanded, such are of the external Church. But those who not only believe that such things should be done, but also that the essential of worship is a life of faith, that is, charity towards the neighbor and love to the Lord, are of the internal Church. Consequently, those who do good to the neighbor and worship the Lord merely from the obedience of faith, are of the external Church. But those who do good to the neighbor and worship the Lord from love, are of the internal Church."—A. C., n. 8762; Cf. A. C., n. 10762.

This distinction is referred to in many passages in the writings, and a careful consideration of some of them might help to enlarge somewhat our ideas of the breadth and inclusiveness of the Church. The following are especially recommended for consideration: A. C., nos. 409, 1798, 5965, 6300, 6587, 9375; A. E., nos. 400, 434, 435, 629, 876; A. R., n. 398; Coronis, n. 19. The point to be noted here is, that these distinctions are always represented as purely spiritual. Swedenborg, in his definitions, never uses the term "external Church" in the sense of an external body or organization. In one passage a threefold distinction is made.

"These three kinds of men constitute the Church. Those in the good of charity constitute the internal of the Church; those in few truths, but who desire to be instructed, and so are in an affection for truth from good, are the external of the Church;

those who are in the enjoyments of external truth, are the extremes, and form, as it were, the circumference, and close the Church."—A. C., n. 9276.

While this distinction between internal and external is in the mind, I wish to call attention to the following passages:—

"Former churches were external churches; that is, their worship consisted in externals, which represented the internals of the Christian Church, which was founded by the Lord when he was in the world, and which is now first being built up by him."—T. C. R., n. 674.

"The New Church in its beginning will be external."—A. E., n. 403.

Thus far we have been following Swedenborg's definitions, and we have seen that he uniformly speaks of the real Church in its collective and organized form, as a purely spiritual body, composed of all persons in the world who are in any degree of regeneration, the composition and limits of which, therefore, are known to the Lord alone. And much that he says of the powers and functions of the Church, very plainly has reference to this spiritual body; for instance, the following, respecting excommunication, which is a necessary correlative of regenerate membership, and has always been claimed as a prerogative of the visible Church.

"The man who does not acknowledge God, is excommunicated from the Church, and damned; for the reason that God is everything of the Church, and Divine things which are called theological are called the Church. Consequently, the denial of God is the denial of all things of the Church, and it is this very denial which excommunicates man; therefore, the man is excommunicated by himself, not by God. And he is damned because when he is excommunicated from the Church, he is also excommunicated from heaven. For the Church on the earth and in the angelic heaven act as one, as internal and external, or as spiritual and natural, with man; etc."—T. C. R., n. 14.

What is said of the Church as a spiritual mother, and as a means of communication with heaven, may have reference,

in part, to its external functions, which will be treated of further on, but in part it is the Church as a spiritual body which is plainly meant, as is evident from the following: —

"In the celestial sense, . . . by mother is meant the communion of saints, by which is meant, His Church scattered through the whole world."—T. C. R., n. 307.

The following should be read in connection with what is said above of the heart and lungs in the Church.

"The Church on the earth is instituted for this single end that there may be a communication of the world, that is, of the human race, with heaven, or with the Lord through heaven. For without the Church there could be no communication, and without such communication the human race would perish."—A. C., n. 10500.

The truth that the Church is the body of the Lord, that is, a spiritual body, composed of all regenerate persons, was revealed to the Christian Church in the Apostolic writings. Misinterpreting "the power of the keys," the Christian Church has attempted to maintain an external body composed of such persons as give credible evidence of regeneration, which should be substantially identical with the real Church. This body they call the external or visible Church.

Now is there anything in Swedenborg to discredit such a basis of organization for the New Church? I think there is; first in Swedenborg's emphatic and repeated declarations of man's ignorance of the spiritual character or quality of other men (see, for instance, A. C., nos. 4314, 7046; H. H., nos. 501, 530, 531; A. E., nos. 453, 1182; A. R., n. 262); and especially his condemnation of attempts to judge or determine the spiritual quality of another. (See C. L., n. 523.) For if we are attempting to maintain an external visible organization which is worthy to be called "the Church," we must do everything we can to make it as nearly identical as possible with the real Church. Otherwise our effort is only a feeble imitation of an Old-Church practice, a form destitute of both principle and substance. But it is simply and solely

spiritual character that makes a man a member of the real Church. And of that we are forbidden to judge. But if we adopt any other test or condition of membership of the so-called visible Church than "a credible evidence of regeneration," such as a profession of faith, or a formal acceptance of the sacraments, we are adopting a form which reflects not a truth but a falsity, and which must have a tendency to confirm men in the delusion of the natural man that admission to the Church and to heaven may be secured or promoted by some other means than the acquisition of a heavenly character.

Furthermore we have the express teaching of Swedenborg that societies of the Church on earth are not to be formed on the basis of spiritual quality and affinity as they are in heaven, and therefore in the real Church.

"In the spiritual world there are societies which are distinguished according to affections of good and truth and their variations; and every person enters into one of these after death, according to his affection. But in the natural world it is not so." —A. E., n. 486.

Finally, have we not a distinctively New-Church law or principle of organization which we ought to adopt in preference to any Old-Church principle of organization, namely, the law or principle of use? In this we find a key to all our difficulties. There have been, from time to time, students of Swedenborg who have found that he teaches that the true Church of the Lord is a purely spiritual body, whose composition and limits are known to the Lord alone, and who have, therefore, assumed that it neither ought to have, nor can have, any outward ecclesiastical expression in the world, any distinctive external organization or forms. But this, it seems to me, is an extreme reaction from the purely Old-Church organization and forms in which the Church has thus far been so largely clothed, and is a position plainly inconsistent with the plain teachings of Swedenborg. For there is no writer who sets forth with greater fulness and empha-

sis, man's imperative need for the externals of religion, or of the Church.

Let us see precisely what Swedenborg does teach on this subject: —

"Where there is a church, there must necessarily be an internal and an external. The internals of the Ancient Church were all things of love and of faith therefrom, all humiliation, all adoration of the Lord from charity, all good affection towards the neighbor, etc. The externals of that Church were sacrifices, etc. . . . The internals of the Christian Church are entirely the same, . . . but other externals succeeded, namely, *symbolica* (sacraments?) in place of sacrifices, but having like reference to the Lord. . . . The internal apart from the external, or unless it were terminated in some external, would be as something indeterminate."—A. C., n. 1083.

"The external of the Ancient Church was all that which represented the internal; and the internal was that which was represented by the externals."—A. C., n. 8762.

"The externals of the Church are rituals, the internals are doctrinals, when they are not of knowledge merely, but of life."—A. C., n. 3270.

"The external of the Church is the holy performance of rituals, and doing the works of charity according to the Church."—A. C., n. 6587.

"The ultimates of the Church with the Jews were representatives."—A. C., n. 10394; Cf. 10603, 2324; T. C. R., n. 784.

It would appear from the above and similar passages that the externals of the New Church are the sacraments and other rituals or forms of worship, and all works of charity in the world, which are in harmony with the truths of the Church. That the maintenance of these externals, and, as intimately connected therewith, of the priestly function, is essential to the conservation of spiritual life in the world, Swedenborg very clearly teaches. But as this point is somewhat aside from the subject of this essay, I will not stop to quote passages in confirmation of it.

It certainly requires no argument to show that these uses, which form so important a part of the externals of the

Church, can best be maintained by united effort. And this co-operation for worship and instruction seems to be directly referred to in another passage which has been frequently quoted in support of a somewhat different idea.

"By his wife's having made herself ready, is signified that they who will be of that New Church of the Lord are collected, inaugurated, and instructed; and because these things are signified by her making herself ready, it follows that 'the wife was arrayed in fine linen, clean and bright,' by which is signified inauguration by means of instruction."—A. R., n. 813.

This would seem to point very clearly to co-operative effort for the maintenance of ecclesiastical uses. And such co-operation implies organization, both local and general. We find in Swedenborg no explicit directions in respect to this organization. But this essay will have been written in vain, if it does not help us to see what the fundamental and formative principle of this organization will be, and what it will not be. It evidently will not be an attempt to maintain a visible church, which shall be as nearly as possible identical with the real Church. That is the Old-Church doctrine, not the New-Church doctrine. It will be an organization solely for use; that is, an organization for the performance of certain distinct uses, the chief of which will be the maintenance of the priestly function, of the sacraments and public worship, and of public and private instruction in the things of eternal life.

And the cordial recognition and acceptance of this distinctive principle, will give to our New-Church organizations a form as distinct from the Old, as the new principle is distinct from the old.

Take, for instance, the question of membership of the organization: Under this law of use, who shall be members? Evidently all who have the capacity and disposition to contribute anything to the accomplishment of the contemplated uses. And in defining and applying this test, there will be no need to consider the interior quality or degree of regeneration. Nor can the application of this test ever be mistaken

as a judgment, in respect to one's interior character or his spiritual relation to the Church. Thus the New-Church principle relieves us of all that is objectionable or forbidden in the working of the Old.

The application of this principle to the various questions of practical organization, is a most attractive subject of discussion. But the special purpose of this essay is, to learn, if possible, the distinctive fundamental principle of New-Church organization, and the length of the essay precludes all further discussion of its practical working.

There is another branch of the subject which has not yet been touched upon, and which requires our attention, if only in a brief and general way.

We have seen how full and explicit are Swedenborg's instructions respecting the Church in its essential character, and how little he has to say of its external organization or machinery. But in his time the Christian world was covered by the ecclesiastical institutions of a vastated Church. From his way of speaking about the Church as it then was, can we learn anything respecting the externals of the restored Church? It must be borne in mind, that whatever we may learn in this way will be a matter of *inference*, and consequently inconclusive.

Swedenborg tells us that, after the Last Judgment, the institutions of the Christian Church will continue much as before. The only essential change will be, that "the man of the Church will be in a more free state of thinking on matters of faith." He sought in vain for any more definite information respecting the future of the Church.

But in applying the term Church to the existing ecclesiastical institutions, Swedenborg was evidently not using the word in the same sense in which he uses it uniformly in the above definitions. For he often speaks of the Church as containing both good and evil, both regenerate and unregenerate; and in one place he says, that the latter, in the Church, are more numerous than the former. (A. C., n. 3325.) In most of these instances he is plainly speaking of the Church as he saw it in his day; and we may infer,

where the application is not so clear, that he is using the term in the same sense.

Now when Swedenborg used the term Church in this way, what did he mean by it? Evidently what was meant by it in the popular language of his day. This becomes clear, when we recall what that meaning was, and compare it with his language. The only ecclesiastical organizations with which Swedenborg was familiar, were the prelatical, State churches of Sweden and England. Membership in these churches was practically identical with citizenship. The Church included the whole population, and neglect of the sacraments was punished by civil deprivations. Thus the Church was conterminous with the State, or, in a larger sense, with Christendom.

That this is what Swedenborg meant by the Church, in this popular sense, is very plain from many instances. Those out of the Church are the Pagans and Gentiles (A. C., n. 2589); the Church is where the Word is; those out of the Church are those who have not the Word. (A. E., nos. 175, 356, 406.) He several times refers to those "born in the Church."

The difference between the Church in this popular and general sense, and in the real sense, is indicated in the following:—

> "It is one thing for the Church to be *with* a nation, and another for the Church to be *in* a nation. For example, the Christian Church is *with* those who have the Word, and from doctrine, preach the Lord; but yet there is nothing of the Church in them, unless they are in the marriage of good and truth; that is, unless they are in charity towards the neighbor and in faith therefrom, or unless the internals of the Church are in the externals."—A. C., n. 4899.

Such a general organization, which includes indiscriminately both regenerate and unregenerate persons, the latter outnumbering the former, would seem to be what he means by an assembly (*coetum*), as distinguished from the real Church, in the following and other places:—

"Those who are in an affection for truth, and not in the good of truth, that is, who do not live according to truths, and who say that they are of the Church, are much deceived. They are out of the Church though they may be within the assembly (*coetum*); for they are in an affection for evil, with which truth cannot be conjoined. . . . Neither are those of the Church, although within the assembly, who are in an affection for good, from which there is no truth, for such are in natural, not in spiritual good."—A. C., n. 3963; Cf. Coronis, n. 8.

A careful study of Swedenborg's language wherever he uses the term Church in this popular sense, will show, I think, that it is always with close reference to such organizations and forms as he was most familiar with. I have been able to find in Swedenborg no reference whatever to those ideas of the Church which grow out of the principle of regenerate membership, and which have given form to most of our present New-Church organizations.

There are many other things which I would like to say on this subject; but the length of this essay must have exhausted already the patience of my readers. It seems to me of great importance to the Church, that what Swedenborg does teach on this subject, should be clearly and accurately determined, that we should adopt in all our discussions, Swedenborg's terms in the sense in which he uses them, and if we shall find that we have been clothing the New Church in Old-Church garments, or letting our minds rest in Old-Church ideas, that we should set ourselves to remedy the matter as rapidly as may be practicable. I hope that this essay will make the matter somewhat clearer to some minds, and that its deficiencies, which are many, will be supplemented by the more careful studies of others.

THE IMAGINATION.

The imagination is a faculty which exists in all minds, but it is very much more active in some than in others. With some men an active imagination appears to be a ruling mental habit, while with others it hardly appears to act at all. And thus it is not uncommon to hear men divided into two broad classes: the one of imaginative persons,—who are very commonly regarded in the utilitarian world, as unpractical and visionary, and who sometimes are so,—and the other of those who are spoken of as matter-of-fact persons, persons who indulge in no dreams of the so-called unreal, and have few aspirations beyond those which pertain to mundane things; but who concern themselves more or less exclusively and contentedly with things as they sensibly appear,—with what is external and temporal. The first, when they exercise the imagination normally, are very far from being the idle and useless members of society which they are sometimes supposed to be. They are, on the other hand, among the most useful of men as regards what pertains to our higher life. To them we are indebted for all the productions of poetry and the fine arts, and for some of the highest reaches of science; and from them we derive great help in forming our conceptions of spiritual realities. If we fancy, for a moment, what our life in this world, and the world itself, would be without what thus results from the exercise of the imagination, we may form some adequate conception of its great importance.

But when imaginative persons exercise their imagination abnormally, they are indeed, to the extent that they do so, idle and useless. We do not commonly distinguish clearly enough between the true and the false activities of the imagination, but it is very important that we should do so. In so far as there really is a class of entirely imaginative persons, the fact would seem to result from culpable neglect of the best spiritual faculties. Men are, or become, unimaginative

in proportion as they allow external things to dominate in their minds. It is the function of the imagination to elevate the ideas of thought, to lift the mind in every interest of life, above what is external to the corresponding internal. It is a principle, therefore, which ought to be active in all that we do or think.

Much has been written and said about the imaginative faculty, but it has hitherto been very imperfectly understood, because there has existed so little knowledge of internal things, and their relation to those which are external. But the writings of Swedenborg afford instruction on this subject, as upon every other, which is at once clear and helpful. From these we learn that the imagination is the interior sensual principle of the mind (A. C., n. 2030); that it consists only of such things as have been admitted by bodily vision, but that there is an interior imagination, or thinking principle, which consists of things that have been admitted by the mind's eye, which things are, by the imaginative faculty, wonderfully varied and modified (A. C., n. 3337); that man's first, or exterior imagination is formed from sensual things, and when these sensual things are subject to the rational mind, they are illustrated by the light which comes through heaven from the Lord, and are then in a state of order. (A. C., n. 5128.) The imagination is further defined as an active state of the interior parts, and it is shown that in the degree that these interior parts are not active, the mind being dominated by exterior things, the imaginative principle of thought does not flow in. (A. C., n. 8630.) From this we see how important is the function of the imagination, and we are taught substantially that it is always dependent on materials gathered into the memory from outward nature or sensible experience. By the term sensual, Swedenborg does not mean us to understand anything of an evil nature. The teaching is simply that the imagination is the interior principle relating to all things which reach the mind through the avenues of the senses. And we are not to understand the corporeal senses alone; for an interior imag-

ination is spoken of which consists of things that have been admitted by the spiritual senses.

Ocular sight, Swedenborg tells us, corresponds with intellectual sight, and the interior imagination, which is based upon what has been seen by the eye of the mind, does not directly concern itself with the things of the corporeal senses, though it cannot be supposed to be wholly independent of what is corporeal, since the exterior imagination, which is the basis of the interior, is formed of things which have been admitted by bodily sight. But however seen,—whether with the bodily or the mental eye,—the teaching plainly is, that the imagination is dependent for its materials on what has been gathered through the senses, or from nature; and that it has no power to create anything independently of such materials. This conception is important, because much confusion of thought has arisen, in regard to matters of art and poetry, from the idea that the imagination is an absolutely creative power of the mind. Whereas it is simply a faculty, whereby the forms and ideas derived from sensible appearances of the outer world — which have been gathered into the external mind, and raised up into its interior parts — are there subjected to the spiritual activities of those parts, and are wonderfully co-ordinated and, as Swedenborg says, are varied and modified; and thus wrought into new forms, or we may, perhaps, even say new creations.

When the exercise of the imagination is thus normal, the sensual things which supply its raw materials are subject to the rational faculty; and the new creations which result from its activity, are in agreement with, and are embodiments of, what is good and true. The imagination is abnormal and debasing, when these things of the senses are not subject to the rational faculty, but are governed by irrational phantasies. In this case the new creations resulting are false, evil, and monstrous. The productions of poetry and the fine arts, in which the action of the imagination is most familiarly manifest, afford numerous illustrations of these two kinds. But in considering them, we must beware of concluding that every creation of what is monstrous, is an

indication of the abnormal imaginative activity. For useful ends, truly imaginative men may create what is monstrous, as did Dante and Shakespere. But in such cases we shall find that the whole conception is governed by the rational mind. The false and evil things are, by men of normal imagination, clearly pictured in a coherent and significant manner. They are not, like the conceptions of men in whose minds sensual things are controlled by irrational phantasies, vague, loose, and meaningless monstrosities. The normal imagination is that of strong, healthy, and essentially good men; and, as a rule, the imagination of such men, in the arts and in poetry, may be known by its sanity and significance.

As instances of the two kinds of imagination, we may take the well-known English artists, Turner and Blake. In the imagination of these men, the leading characteristics are not, indeed, the only characteristics. A man's imagination, like his entire character, is usually, to some extent, of mixed quality. Turner is sometimes vague, and almost irrational, and Blake is sometimes clear and sane. But in main drift they are, respectively, just the reverse. In Turner's art we are not presented with a mere transcript of a given scene. On the contrary, everything is passed through his mind, and is more or less changed in passing. But, as a rule, it is found, on examination, that whatever changes he makes upon the actual physical facts — the sensual things — which make up the materials of his pictorial creations, these changes are never in violation of those facts; but are rather in illustration and amplification of them. He suppresses, or eliminates what is unessential, gives emphasis to what is significant, and brings distant things together, when by this means they can be made reciprocally helpful and explanatory, and more effectively functional in the total scheme of his design. In short, he so co-ordinates his materials, as to render more active and more forcibly apparent their essential relations and meanings. But with Blake it is quite otherwise. His famous saying, "Nature puts me out," strikes the key-note of his mental unsoundness. His art and his poetry are alike

incoherent and irrational in the main,— notwithstanding that there is more or less in both which is true, and is sometimes beautiful. He is never a consistent and loyal expositor of natural truth and beauty, or of the higher truth and beauty to which they point. He is a loose and grotesque dreamer,— his dreams taking rather the forms of nightmares than of anything more orderly and beautiful. How could it be otherwise with a mind which could conceive, as the theme for a poem, such an idea as the marriage of heaven and hell?

Swedenborg says (A. C., n. 2030), and this is also a matter of common observation, that the imaginative principle "is in its greatest vigor in early age and the dawn of youth." From this it might be concluded that the imaginative state is one of immaturity. But this does not appear to be Swedenborg's meaning, for the idea is not consistent with what he shows the imagination to be. If the imagination is an activity of the interior parts of the mind, we cannot suppose that it pertains, of necessity, to early life alone. It cannot be supposed that these interior parts will, in advanced life, be necessarily any less active than in early life. On the contrary, the whole drift of his teaching, and all rational thought, tend to show that the interior activities of the mind increase, rather than diminish, in orderly, spiritual growth. What he means is nothing more, it would seem safe to say, than that men usually do grow less imaginative as they advance in life. And this is, doubtless, because their spiritual growth is comparatively feeble and disorderly. Instead of becoming more and more alive to spiritual realities as they grow old, men are prone to become largely confirmed in external states.

Again, because children are in externals, it may not be readily seen, in view of this teaching, how it is that they can be so highly imaginative as they are. But when we reflect that there is an internal as well as an external, on every plane of development, we may see that the lively imagination of a child arises from the fact that the externals of the externals in which they are, do not dominate. These externals are, with them, comparatively as nothing,— the interior activity

being so great that they never consider their playthings to be what they outwardly are; but convert them, in their minds, into quite other things. Hence the most worthless bit of broken china, or the most formless rag-doll, may be more precious in the eye of a child than anything more valuable or beautiful. But the imagination of children and young persons is exterior, while that of mature age — when the spiritual growth is orderly — is interior.

CHILDREN AS MEMBERS OF THE CHURCH.

That all children who have been baptized into the New Church are members of the Church, no one will as an abstract proposition deny. The writings of the Church are explicit that by baptism introduction into the Church is effected, and this is said expressly of infants as well as of adults.

It is doubtful, however, whether we fully realize this fact in our practical treatment of our children and young people. We instruct them in the doctrines of the Church in the Sunday-school and from the pulpit, and perhaps lead them to think of becoming members of our Church societies at some future time; but do we sufficiently impress on their minds, and do we fully recognize ourselves, that they are already members of the Church, having duties as such, and entitled as such, to recognition and reciprocal duties from the older members?

It is by no means uncommon to hear the expression "joining the Church" used in reference to confirmation and the first Communion, thereby implying, that, in the mind of the speaker, it is these things, not baptism, which constitute the real entrance into church membership.

It is easy to see how this mistaken view has come to be entertained. Baptism effects entrance into the Church,—it is one of the gates, but not the only one. It is usually administered in infancy, before the natural faculties even have become active, and the ceremony itself is something of which

the child is entirely unconscious. After entering this gate, to use Swedenborg's comparison, there is still a plain to be passed over before coming to the second gate, which is the Holy Supper, and which is the entrance to a higher plane of life in the Church. This latter gate, and this higher plane of life, cannot be usefully entered until adult life, or at least until the rational faculty begins to be opened.

The same is true, also, of many of the uses of membership in our external organizations for church purposes.

As the entrance to this gate is more marked than the other in our conscious experience, it is not strange that it has come to be so often practically regarded as the only entrance, and the duties and privileges of those who are still in the plain between the gates, overlooked or regarded as of minor importance.

But this is entirely wrong. Surely if baptism is a Divinely-appointed sacrament,—as we believe it is,—and if it effects entrance into the Church, it is not a mere ceremony to be performed once for all and forgotten; but it marks the commencement of a new life with corresponding duties and obligations, both from the person baptized and from those by whom he is surrounded. As the name which is given in baptism distinguishes the child through life, so the baptism itself is a seal upon the spirit, marking the child as one of the lambs of the Lord's flock, and giving him a place in the fold so long as he is willing to remain.

"In the heavens," says Swedenborg, "infants are introduced by baptism into the Christian heaven; and angels are assigned them there by the Lord, who take care of them."

"As soon, therefore, as infants are baptized, angels are appointed over them, by whom they are kept in a state to receive faith in the Lord. But as they grow up, and come to act of their own right and of their own reason, the guardian angels leave them, and they draw to themselves such spirits as make one with their life and faith; from which it is plain that baptism is also insertion among Christians in the spiritual world."—T. C. R., n. 677.

And again he says: —

"Baptism was instituted as a sign that a man is of the Church, and for a memorial that he must be regenerated."—H. D., n. 202.

These vital truths should never be forgotten in the training of our children. The Church is their spiritual home as well as ours. From their earliest years they should be taught to regard it as such. Just as they are born Americans, and always think of America as their country, as well as that of their parents, so they should be taught to feel that they belong to the Lord's New Church, and that it is their Church,—their spiritual home. So regarding it, they will take a stronger interest in learning its truths, and will feel a deeper sense of obligation in applying them to the conduct of their lives.

When they reach adult age, and are sufficiently mature in mind to enter upon the higher duties of church membership, and to partake of the holy sacrament of the Lord's Supper, they will not regard the step as an admission into a new association, to which they had previously been comparative strangers, but as binding more closely their connection with the Church to which they had from infancy belonged. The question that will then meet them for the first time, is not, "Am I a New-Churchman?" but, "Being already a member of the Church, do I desire to enter more fully into its uses, and to derive from it all the spiritual blessings which it can bestow?" The rite of Confirmation will mean, not entrance into the Church, but the deliberate acknowledgment that the doctrines of the Church, which had been received in blind obedience in childhood, are now in the full exercise of rationality, accepted as Divine truths, as well as the expression of sincere desire and intention to live according to these doctrines. It is an acknowledgment by the candidate, of the work which has been wrought in him by baptism, and a confirmation of that baptism as a fitting prelude to the higher plane of spiritual life into which he is about to enter.

It is a matter of great practical importance that our children and young people be taught to consider themselves as

belonging to the Church. In childhood the results are not as obvious as in later life, but the matter should not be neglected even here.

The affection for the Church which we desire to see manifested in our young men and women, cannot spring up and bear fruit all at once. It must be fostered and cherished in childhood, if we would see its results when childhood has given place to youth, and this to adult life.

It is at this latter stage, when the rational faculty is beginning to open, and the youth is developing into manhood, that all the instruction of earlier years — all the remains of good stored up by the Lord's providence in his mind from infancy — are needed to bear him safely through the troubled waters.

These years are the most critical in every man's life. He has ceased to think and feel as a child, to receive as truth everything that is taught him. He questions and reasons. Proud of his newly-acquired powers of reasoning, and of his comparative freedom from restraint, he feels that he can decide everything for himself, and what he does not fully understand he is apt to reject as unreasonable and perhaps even superstitious. At the same time with this intellectual ferment come new and strong outward temptations. He begins to enter into the active life of the world around him. New questions affecting the conduct of his own life are continually presenting themselves to him which he must decide for himself. His freedom from parental control brings with it duties and responsibilities from which he cannot escape.

At no period in life is the influence of the Church more helpful than at this point. It is not merely that her teachings enlighten the understanding and aid in solving the problems which life continually presents. Just as many a young man has been saved from yielding to natural temptations by the memory of a happy home and a loving mother, so the influence of the Church as a spiritual mother, is a protection from the temptations to doubt, infidelity, materialism, and distrust of the Divine providence, with which the entrance to adult life is so often beset.

Can it be doubted that this influence is stronger in proportion as the youth feels that he is himself closely united to the Church, bound to it by spiritual ties of kinship, and recognized by the rest of the Church as belonging to the same spiritual family?

Again, the growth of the Church as an organized body, depends largely upon our retaining our young people within its borders. The older members pass away, and their places must be supplied by the young. Many, it is to be hoped, will come to us also in adult life from the churches about us; but the Church needs the presence of those who have been trained in her doctrines from childhood, and who have grown up in the sphere of her influence. In the order of natural growth they are the ones to whose care the interests of the Church in the future must be principally intrusted. The good of the Church therefore, as well as the spiritual interests of our children, require us to make every effort to keep them with us as they grow up to manhood and womanhood. And whether or not we shall succeed, will largely depend on the relations we establish between them and the Church while they are immediately under our influence.

The difficulty in retaining our young people is not that they do not accept the doctrines of the Church as true. It is safe to say that none who have been brought up in our churches and Sunday-schools, fail to acknowledge the truth of the fundamental doctrines of the New Church; and that very few even of those who have left us for other churches, substantially change their doctrinal belief. The trouble is, with those who leave, that we fail to make them feel that the Church is their spiritual home; and, as they enter adult life, the external attractions which other churches hold out to them, gradually draw them away. This happens the more easily because the leaven of the New Church has so far affected the character of the teachings in many other churches, that they do not repel us in any considerable degree, as would once have been the case.

Our own Church can present but little that is attractive, except the truth of her doctrines. In eloquent preaching,

fine music, or elaborate ritual, she cannot compete with others. All these things are attractive to the young; and if, in connection with them, they find sincerity and earnestness of purpose, and religious teachings directed rather to questions of life than to the discussion of dogmas, it is not strange that they are sometimes drawn away from us.

Nothing, it is insisted, will have a stronger tendency to retain them than the feeling that they have already a spiritual home in the New Church, and that they cannot go elsewhere without sundering ties which have been forming from infancy. Without this, any external attractions we can offer will have little effect. If we rest on them they will prove a broken reed.

True, we should make our spiritual home, as well as our natural one, as attractive as possible. Nothing that can make our religious services more impressive, or in any way more helpful, should be neglected. The interior beauty of the doctrines should have a corresponding beauty in their modes of presentment, and in the accessaries of our worship. But these things of themselves do not go below the surface, and will do but little in promoting the growth of the Church.

Some sincere New-Church people, taking an opposite view of their duty to their children, and fearful of interfering with their freedom, have intentionally refrained from treating them as members of the Church, saying that they should be left in freedom to decide, on reaching manhood, whether to join our own Church or go elsewhere.

Could there be a greater mistake?

If we really believe the Church to be the medium of spiritual blessings from the Lord, and if we believe her plainly expressed teaching, that children by baptism are introduced into the Church, can we fail to impress upon our children that the Church is their mother, and that they are not merely strangers within her gates? Surely in no other relation of life should we manifest such apparent indifference. Can the child believe that the parent really regards it as vitally important, whether he remains in the New Church or not, if he exerts no influence to induce him to remain? It

is true we should not interfere with our children's freedom in deciding for themselves as they grow up whether they will continue in the Church or go elsewhere. Although the Church has been their home through childhood, they may leave it if they choose; and however much we may regret their action, we have no right to hold them back. But in the years in which we are responsible for their mental and spiritual training, it is surely no abuse of their freedom to lead them to regard the Church as their home, from which nothing but their voluntary act can separate them.

Nor does this course, as is sometimes asserted, narrow the mind and produce exclusive and bigoted views of religious questions. It is well for our young people, as they reach an age when they can discriminate between the true and the false, to learn what are the teachings of other churches, and to study the religious thought of the age. Much, too, that is directly helpful may be gleaned outside of the teachings of the professed New Church, both from reading and preaching. To this end it may be useful occasionally to attend the worship of other churches.

But in doing these things it is important to bear in mind the relation which these churches bear to our own. In a very distinct sense we may be said to be going away from our home when we attend the worship of another church, and still it may be well sometimes to do this.

In social life we do not always remain at home. It is often good for us and good for our neighbors to meet them in their homes; but, however useful or pleasant it may be, we are still away from our own home when we do so.

So in the Church, while it may sometimes be useful to go elsewhere, our young people should feel that when they do so, they are for the time leaving their proper home, and that no other church can bear to them the same relation as that in which they have been brought up.

The subject in hand may have some bearing on another practical question, namely: Why so many of our young people, who still remain with us, are not confirmed, and do not become members of our Societies? In almost every

Society there is a greater or less number of such persons who attend church regularly, are in entire sympathy with its doctrines, and interested in its practical work, but who do not join in the sacrament of the Supper, or become members of the Society whose worship they attend. Of course no one answer will meet all cases; but may not one reason be a feeling that they are not members of the Church, and a hesitation to take so decided a step, and assume such a marked increase of responsibility as is included in the idea of "joining the Church"? Would not such persons take a different view of the subject, if they recognized their present position as church members, and regarded the sacrament in its spiritual relations as an aid to a higher and better life?

We would not, of course, in the slightest degree diminish the reverence with which the sacrament should be regarded, or the feelings of personal unworthiness which everyone must feel in preparing for its celebration. We would not for a moment give it a lower place than it now holds in the mind of anyone. But what does seem useful is, that all should recognize the importance of the state of preparation which baptism and an orderly life in obedience to the commandments have effected; and that they should remember that they are subject to the responsibilities and recipients of the blessings of members of the Lord's Church, although in a less degree than if they had availed themselves of the privileges of both its sacraments.

While we remember that the Holy Supper is as the reward given after the conflict, let us not forget that those who are engaged in the conflict are still the Lord's servants, and that in the fold of the Great Shepherd the lambs, as well as the sheep, are His.

THE QUESTION OF UNFERMENTED WINE.

FROM a friend we have received the following in reference to this subject: —

"As this is a question relating to the true interpretation of the letter, and so affecting the internal sense, of the Divine Word, and in that view is of more abiding consequence than in its bearing on a social problem of the day, any fact which throws light on the subject is worthy to be preserved as of permanent interest.

"The Rev. Seleh Merrill, D.D., of Andover, Mass., Archeologist of the American Palestine Exploration Society, and author of the book, 'East of the Jordan,' now U. S. Consul at Jerusalem, in a recent letter from that city to the *Boston Daily Advertiser*, says: 'Everybody here uses wine, and *unfermented wine* is a thing as absolutely unknown as hot ice.' Considering how little the customs and habits of the people of oriental countries change, and that, in general, those of the people of Palestine are little different from what they were eighteen hundred years ago,—and considering that the land of Canaan has continued to be, as it is now, a country of the grape and of wine,—it is exceedingly improbable that, if they ever had an art of preserving the juice of the grape without fermentation, it would have been lost. This, in addition to the inherent scientific difficulties of the case. Apart from any question respecting the right or wrong of using pure, fermented wine as a beverage, in any country, it is important that the letter of the Divine Word should be guarded from any misinterpretation or strained construction, even in support of a movement of the most benevolent intent."

"MEN will read treatises on the logic, the metaphysics, the philosophy of the human mind, but not one of these treatises explores it upon its true conditions; for, while the external man is living in time, the spirit of man is living in eternity, and therefore heaven and hell are even now the conditions of his thoughts and affections; and whatever philosophy of the human mind comes short of this, does not reach inwardly into the depths of a man's being, but is merely external and superficial."—*Clissold.*

WHY THE WORD WAS GIVEN IN CORRESPONDENCES.

The Word is written by means of pure correspondences and representatives. To say a thing corresponds to another, is to express a deeper meaning according to the New-Church philosophy, than to simply say it resembles or represents another thing. Jerusalem represents the Church, and all the things of the temple, to the smallest minutiæ, represent the truths and affections of the Church. Palestine was a representative country, and the Jews were a representative people. Correspondence, on the other hand, is an external effect from an internal spiritual cause. This is true in this world, and especially so in the spiritual world, where all external phenomena exactly correspond to the spiritual state of those present, and change according to the spiritual changes which take place in their hearts. This is true both in heaven and hell; so that knowing the surroundings of any spirit, an exact analysis of the state of his or her heart can be made by an angel who is skilled in so doing. As an example of correspondence, love from the Lord is felt by the angels as heat, and truth as light; and they actually are heat and light to them.

While love from the Lord corresponds to heat, and is so felt and perceived in heaven, still it varies according to the state of the person receiving it, and even at different times with the same angel. This causes the differences in the various societies of heaven,—the celestial heaven, which cares principally for love, being distinguished by the warmth of the affections there; while in the spiritual heaven, where they care more for truths, and not so much for affections, there is more light and less heat. In hell the love of the Lord is perverted and profaned by the devils, and becomes infernal heat; and similarly the truths of the Lord are turned into falsities, so that according to the law of correspondence, the devils are seen in a lurid, hellish light, or are surrounded by thick darkness.

Coming to this world we find the correspondence of love to be natural heat, and of truth to be natural light; for heat and light are to the natural man what love and truth are to the spiritual man; by light the natural eye sees, and by truth the spiritual eye sees; by heat the natural man is warmed and influenced, and by love the spiritual man is warmed and influenced. In fact, if you will believe it, natural light and heat are directly from spiritual light and heat. Our Lord Jehovah is the sun of the spiritual world, and from him comes all spiritual heat and light, and this truth is most gratefully acknowledged by the angels.

To be more accurate, the first manifestation of God in the other world is this spiritual sun, as Jehovah in his essence is incomprehensible and unapproachable by man or angel. Our sun derives its energy directly from the spiritual sun, it being the natural effect or ultimate resulting from this spiritual cause. By means of our sun, our planetary system was formed; that is, we find the natural originating from the spiritual, this originating in God. We need have no fears that the heat and light from our sun will cease to flow out as long as God exists.

Now, as everything natural has a spiritual origin to which it corresponds, we should be able to see the state of the spiritual world mirrored forth in the outward condition of the natural. And so we do. We can see the influence of both heaven and hell on our planet. All good things are from heaven and have their very existence from thence; the vine and the fig-tree, the olive and the oak, the flowers and the fruits, all correspond to varying shades of spiritual states among the angels, and indeed are the material ultimations of these spiritual conditions. The life of the Lord flows down through heaven, and ultimates itself according to the form it there has taken, in these natural products.

Cannot we see the influence of hell in this world according to this same law of correspondence? Certainly. Evil has a tendency to ultimate itself, and whenever it finds a congenial receptacle, it inflows into it. We see this in weeds, poisonous plants, and ferocious animals, as well as in bad men.

The very life of a weed is derived from hell, as is that also of a hog. Why, you say, does not the weed and the apple-tree grow from the same soil, and by means of the heat from the same sun, and rain from the same clouds? Yes; but the form of the receptacle determines its character. There is only one source of life, and that is God; so that His life is the life of hell as well as that of heaven; but in one place it is received and perverted, while in the other it is received directly, and reflected joyfully back to the Giver. The form of the weed and of the ferocious animal causes them to pervert their life, and to receive it, as it were,—yes, and truly, —through and from hell.

We see the contest going on between heaven and hell in all diseases both in animals (men included) and plants. As the world becomes regenerated, ferocious animals and poisonous plants and all kinds of diseases will disappear because there will be no spiritual causes to which they are effects and to which they correspond. Since the last judgment in 1757, good spiritual influences have been more and more felt in our world, and therefore the world is becoming more and more beautiful; fruits and flowers are becoming more common; noxious weeds and ferocious animals are disappearing; such diseases as the "black plague" are no longer heard of; and the average length of life is becoming greater. Some may think this is the result of natural causes, but if they will examine more closely they will see that there are great spiritual causes underlying the material changes. We, by the law of correspondence, see the effect of a change in the spiritual world in the spiritual and natural changes in this world. Men and angels reciprocally influence each other. The influence of hell became so great because of man's passive acquiescence in receiving it, just before Jehovah came down into the human, that men were even losing control of their bodies; and unless the hells had been subdued, man's free-will would have been over-ridden, and all born on this earth would inevitably have spiritually perished in hell.

We now see something as to what the law of correspondence is. Now what can be said in proof that the Word was

given according to the law of correspondence, and that it could not have been given in any other way? What is the Word, and why was it given to man? We are taught that the first men upon this earth had no written Word, but received their spiritual heat and light, that is, affections and truths, by direct influx from the Lord. All spiritual affections have their correlative truths, whether these truths are held distinctly in the mind, or are latent in the soul. With the first men, they being of a celestial nature, the latter was the case. They could see what was true because it corresponded to their heavenly love; but they refused to argue about truths, as they did not formulate them distinctly in their minds. When man, by turning from God to himself, gradually fell from this exalted state, he came more and more to be interested in truths, rather than affections, until finally the Lord at the time described by the deluge, changed the character of the human mind, so that instead of, as originally, seeing truths from good, or being of a celestial nature, man came to see affections or goods from truths, or became of a spiritual nature. The world works backwards at present, or at least souls must work backwards through truths to goods until they have become sufficiently regenerated so that they can inwardly see what is true without argument, when they return to the celestial nature.

It is doubtful whether, with the most truly celestial men who ever lived upon this earth, there were any external manifestations of worship; but as they became celestial-spiritual, they commenced to express their inward states by outward signs. These, according to the law of correspondence, which governed all their actions, took a regular series; thus they could see the spiritual thought ultimated in the dove, the lamb, etc.; and when they wanted to represent a particular affection or phase of their spiritual life, they placed an appropriate object, or an image or drawing of the object, before them. Their descendants becoming more gross, could not see the spiritual thought underlying the image, but knowing it had a religious significance, they gradually came to worship the image itself. Thus idolatry began.

It is a rule of the spiritual world that, according to the inner state of a man's heart, can he see truths, and be influenced by them. A bad man can for a short time be elevated to see spiritual truths very clearly; but unless he is disposed to apply them to his life, he soon sinks back into the falsities corresponding or agreeing with his actual state of heart; and, whatever he may say with his lips, he is governed in his life by these falses, and ultimately in hell confirms himself in the belief that they are actual truths.

Thus we see even in this world that, in discussing such questions as communism, nihilism, etc., the state of the person's heart who is arguing the question has as much to do in deciding what conclusions he will come to as the clearness of his mind; indeed, speaking in the broadest sense, the condition of the mind is decided by the state of the heart. This being so, and man having free-will, which God at no time will interfere with, (He never forcing a man to believe contrary to the man's desire), it seems but natural that if God has a message to give to men, it will be given in such a shape that only he who desires to receive it can do so. Again, it is injurious for an evil man who has no desire or intention to change his life, to profane spiritual things, as he thereby destroys what little genuine life there may still remain in him; therefore the Lord carefully provides that, as a rule, only those who desire to apply spiritual truths to good of life, shall see them.

We see this truth set forth in many places by our Saviour. The Word is veiled; and while anyone reading it, who is at all disposed towards spiritual things, can see enough to start him on his heavenly way, it is only as his heart becomes gradually regenerated and changed that he can see the beauties in God's Word gradually unfold themselves. This is one of the reasons why the Lord gave us the Word in its present form, rather than in purely philosophical terms. Another is, that it was given according to the genius of the people to whom it was first delivered. All oriental nations originally thought according to correspondences, as we can see by studying the early Greek and Egyptian writings.

Many eastern nations think very much according to this mode at the present day. Our Lord, when on earth, conformed to the manner of thinking of those around him. If the Word had been written in any other form, it would probably not have been preserved.

The strongest reason for the Word being written according to correspondences is, that this is the only manner in which our Heavenly Father could express his thoughts and give his life to us. The essence of God is Love, which manifests itself through his Wisdom, the outflowing result being his outgoing Life or Spirit, these making the trine in his nature. As his love is infinite, therefore his wisdom is infinite, and all his thoughts are infinite. Man is but finite, and can but partially comprehend the Infinite; and even then only as he is in harmony with the Infinite. God's thoughts being infinite, when he gives them to man in his Word, there must necessarily be more there than any man can comprehend. Human language grows out of human thought, and there cannot be a new word coined until there is a thought for which the word stands; thus as God's thoughts are infinite, they cannot be expressed with philosophical exactness in human language at all; yet when God does express himself to men, the full infinite thought must be there. This being the case, there is no other alternative but for him to instruct us by correspondences.

A simple human thought image is used, into which all the infinite truth is poured. Thus in the Ten Commandments, by the law of correspondence, will be found all truth,—all infinite truth. It is all there, however meagre and scant they may appear to us. Our Lord explained, as to several of them, that they extended to the thoughts of men as well as their actions, and that they meant far more than at a first reading would seem apparent. Not only is God's truth in his Word, but it opens up a channel between the humble, childlike reader who is desirous of knowing his Father's will, that he may be guided by it, and Himself so that His regenerating life may flow into the soul of the reader and change his affections, purifying his love and quickening his life, so

that he becomes more and more spiritually alive, and thus better prepared for active, loving, Christian life here in this world, and made ready to dwell with the angels above, forever.

Thus we see why the Word was written according to the law of correspondences, and why it is necessary that we should understand something about this law, and, having done so, that we should be in a proper, teachable spirit in coming to the Lord through his Word, that we may learn the truth not to profane it, and thus add to our greater spiritual destruction, but to gain truths to be applied to our every-day life; and above all, to come in direct contact with our Heavenly Father, that we may be made spiritually alive by him.

THE ROSE OF THE BIBLE.

The rose is mentioned twice in the Bible, according to the authorized English translation: first in Isaiah, "The desert shall rejoice and blossom as the rose," Chap. 35, verse 1, and secondly, in Solomon's song, "I am the rose of Sharon and the lily of the valleys," Chap. 2, verse 1. But it is very doubtful whether the Hebrew word *khabbatseleth*, which is here translated rose, really means a flower of that kind, although some of the Jewish rabbis favor that opinion. In the ancient translations it is sometimes rendered "rose," sometimes "narcissus," and sometimes simply "flower."

But let me quote at greater length the passage from Isaiah above referred to, retranslating it with a little closer adherence to the original Hebrew: "The wilderness and the dry place shall rejoice for them, and the desert shall exult and blossom as the rose. It shall flourish with, bloom and exult, even with exultation and shouting. The glory of Lebanon shall be given unto it, the beauty of Carmel and Sharon."

This beautiful passage, in its internal sense, describes the planting of the Church among the Gentiles, who have not the Word, and their endowment with heavenly goods and truths in great abundance. The glory of Lebanon is the

magnificent forests with which it is adorned, and especially its majestic cedars. The beauty of Carmel and Sharon, is the beautiful flowers and verdure of those fertile regions. These stand in striking contrast with the nakedness and desolation of the wilderness countries in the immediate neighborhood of Palestine, and afford a most apt illustration of the spiritual contrast between the waste and desolate state of the unregenerate mind, and the heavenly beauty of fruitfulness of the regenerate state. The description seems to convey the idea of luxuriant bloom suddenly springing up in the desert, and clothing the earth with beauty where before there was only parched and barren ground; not like the rose, which is green and flourishing long before it blossoms, and whose thorny bushes, even in their winter nakedness, give at least a promise of plentiful vegetation, but rather like herbaceous plants of the liliaceous and bulbous kind, which are abundant in Palestine, and which generally produce showy flowers, although many of them exist through the dry season after the ripening of their seeds, only as bulbs buried in the soil, with only a few withered leaves, and not always so much as that, to mark their place. The narcissus, which is used in some of the ancient versions to translate the Hebrew *khabbatsceleth*, and which was found by Chateaubriand, the French traveller, growing on the plain of Sharon, is a flower of this kind.

Gesenius professes to believe that the meadow-saffron (*Colchicum autumnale*) is the plant signified by the Hebrew *khabbatseleth*, on the ground that this word, which is retained in the Syriac version, denotes that plant in Syriac. But the popular naming of plants is apt to be so limited and local, and so capricious and unreliable, for the verification of particular species, that it cannot be much depended upon, except in cases where the use of the plant, or some well-known peculiarity, gives confirmation. It may, therefore, be far from certain that the word in question had the same meaning in Hebrew that it had in Syriac. Besides the meadow-saffron is an autumnal flower, and therefore from the correspondence of autumn, does not appear to be so

suitable and applicable to what the text would seem to require, as a vernal flower. But as the meadow-saffron is a flower of the same bulbous tribe with the narcissus, it is not difficult to suppose that the above-mentioned Hebrew word might have been employed loosely and generally for plants of this class.

Dr. Thompson, who has pretty thoroughly explored the country of Palestine, says: —

"We have skirted this plain [of Sharon] for so many miles without meeting any of those roses about which Solomon sings so sweetly. There are wild roses enough in some parts, with their ever accompanying thorny thickets; and if the Hebrew word *khubbaizly* [so the doctor chooses to spell it, probably writing it from memory] be interpreted by the Arabic *khubbaizy* (malva), I have seen thousands of Solomon's roses in Sharon; and before you explode into a passion at the thought of degrading the poetic rose into *marsh mallows*, let me tell you that certain kinds of mallows grow into a stout bush, and bear thousands of beautiful flowers."

But the doctor seems himself, after all, quite unwilling to believe this to be the genuine rose of Sharon, or to substitute in Holy Writ the name of "mallows" for the dear and venerated rose. And notwithstanding the possibility of the doctor's Arabic etymology being to the point, I am inclined to prefer "narcissus," or some similar kind of a flower, to "mallows." But I assume that the question of the true rose of Sharon must be left as an undecided and perhaps an undecidable one for the present.

"The essential doctrine derived from the literal sense of the Word is one only, namely: the doctrine of charity and of love; of charity towards our neighbor, and of love to the Lord. In this doctrine, and a life according to it, is the whole Word, as the Lord teaches in Matt. xxii. 35, 36, 37, 38.

"The internal sense of the Word is the doctrine itself of love to the Lord and charity towards the neighbor, which also the Lord teaches, saying that on these two commandments hang all the law and the prophets."—*Swedenborg.*

SWEDENBORG STUDIES.

AS TO THE COMMUNION BREAD.

THE estimation in which the Holy Supper is held in the New Church, has led to a most thorough study of all that may be found on the subject, with a view to so conducting the ordinance in every respect as to make it most in harmony with true symbolism. What seems to some an unnecessary effort, has been made to find out precisely the kinds of bread and wine to be used, and so forth, for they do not believe that therein rests the vital force of this most holy exercise, and the variety now observable among our people in this and other points in connection with this sacrament, seems by no means to be deplored. Of the passages in the works of Swedenborg, which, aside from those which treat directly of the power and meaning of the Holy Supper, are understood to have a guiding influence, one found in the *Memorabilia*, or "Spiritual Diary," will now be considered. We translate it with care, as follows: —

"*Broken Bread.*"

2626. "In vision a small plate full of pieces of bread cut into squared portions was offered to me, which I thought signified the same as a communication of bread, namely, heavenly things, and I rejoiced. It was brought to my mouth that I might eat, but was held there some time, yet was not eaten while I was of that opinion, that this bread signified heavenly things. It was said to me that bread, broken and not cut, signifies heavenly things, for bread is, as it were, broken by the lips and teeth, thus first with the hand before that it is eaten; and because this is according to nature, therefore the signification of heavenly things is in bread broken by the hand, lips, and teeth, and so on into the most minute parts by the muscles, fibres, and, so to speak, most minute hands, lips, and little mouths of the receiving vessels."

2627. "But bread cut with a knife is that which counterfeits what is heavenly, yet is not heavenly, as is the case with everything done artificially; wherefore the bread offered me, because cut as with knives into cubical portions, was significant of the base pleasures mentioned before, which those who are in such pleasures deem heavenly, when yet they are infernal."— July 16, 1748.

Probably no one will deny that such a passage has a bearing on the preparation of the bread for Communion, and indeed everyone's sense of order would lead him away from the use of a knife before the people in separating the bread into convenient portions. So, too, a previous preparation of the bread, by such means as

would dispense with all breaking of it in presence of the people, would greatly lessen the effect of the ordinance upon those who were reflecting, as all do, upon the words, "Jesus took bread, and blessed, and brake it, and gave unto the disciples, saying, 'Take, eat, this is my body.'" So much is perfectly evident, and what is said of the unnatural aspect bread cut into cubes with knives, receives at once the affirmation of every reader.

But here we reach a delicate question. In some of our Societies of fair size, it is customary to use either unleavened bread, over which, unbaked, a knife has been drawn to aid the subsequent breaking of it into portions of convenient size, or leavened bread partially divided by a knife, after it is baked, for the same purpose of enabling the minister in a moderate length of time to break it into suitable fragments. Is this inveighed against by the passage quoted?

We should say that within these limits these practices do not bring up the idea of what is unnatural. The bread must still be broken, and it is broken into unequal portions by the minister's hands. It is, however, rent into shreds, or left in fragments, suitable for the purpose in view. Where the custom of such partial preparation beforehand for the convenience of minister and people arose, we know not; but it does not strike us as the artificial thing, deprecated in the passage quoted.

To us it is not obnoxious at the domestic board, to see bread in slices upon a plate, or to see it cut from a loaf at the table. But to see a guest use his knife to separate and re-separate a slice, would be less pleasant than to see the hands used decorously.

In short, we do not see that S. D., n, 2626–27 stand opposed to the custom of some of our Societies in rendering more easy the breaking of the bread.

EXPLANATION OF AN APPARENT DIFFICULTY.

A PASSAGE of some difficulty is the explication in the "Apocalypse Revealed" of the seventh king who is not yet come, and who, when he cometh, must continue a short time (REV. xvii. 10). The kings are explained to be the truths from the Word on which the Roman Catholic Church is founded, that have been or are to be profaned. The sixth, which *is*, is explained to be the truth that to the Lord is given all power in heaven and in earth. That this is not yet fallen, is because upon it depends the Papal claim of dominion, spiritual and temporal. The seventh, which is not yet

come, is explained to be the truth, "which has not yet come into question, and when it comes will not remain with them, that *the Lord's Human is Divine.*" And it is said, "That this has not yet come into question, is because after they transferred to themselves all the Lord's power, they could not acknowledge the Human Lord as Divine [*pro Divino*], since it would then be said by the laity and the common people that they transferred to themselves Divine Power, and thus that the Pope himself was God, and his ministers gods."

The natural inference from these latter words is, that the Roman Catholics do not recognize the Human Lord as Divine, whereas their learned writers have declared his absolute Divinity from conception, as Swedenborg must have known. We must, then, look a little deeper for his meaning. In the "Apocalypse Explained" we find the idea somewhat differently expressed. The sixth king is given as the truth of the Lord's power in heaven and in earth, as in the "Apocalypse Revealed"; and the seventh is given as the truth of the Divinity of this power. Taking now the recognition of this truth as the essence of real recognition of the Humanity as Divine, it must be admitted at once that the Catholic Church avoids the question, since it claims the transference of the power to its human head.

Another difficulty appears in combining the two explications, when we find in the "Apocalypse Explained" the existence of the sixth king given as the profanation of the truth, and the coming not yet, but hereafter for a short time, as the denial of the Divinity of the power when yet it is Divine. The apparent difficulty, however, resolves itself into an illustration of the limitless application of the truths of the Word, and of the error we should make in assuming a single explication to be the only true one. We have no reason to doubt the statement in the "Apocalypse Revealed," that the truth in regard to the Divinity of the power given to the Lord's Humanity will come into question and will then be denied, and that this is foretold in this prediction. But when we rise into such an understanding of the passage as would be had in the other world, where our times do not exist, we recognize not less easily the explication of the "Apocalypse Explained, that "not yet come," as applied to this truth, involves its denial, while its being about to come involves its reality notwithstanding. Here, as elsewhere, the explication of the earlier

book is more interior, or more general, and that of the later book more particular in its application to the Church on earth.

SWEDENBORG AND THE PLANET SATURN.

Opponents of the New Church have claimed that Swedenborg's theological writings cannot be true, because they teach that Saturn is the outermost planet of our solar system, and then have pointed to the fact that at least one was discovered since he wrote. The reply to this has generally been, that Swedenborg spoke of the planets according to the then prevailing idea.

After his illustration he could not spare time for astronomical calculations and mere material discoveries. Are there not reasons, however, for believing that he contributed information which led to the discovery of the planet and orbit of Uranus not long after his departure?

In "Arcana Cœlestia," n. 6697, "Earths in the Universe," n. 3, and "Heaven and Hell," n. 417, occur these words, *quia longissime a sole distat.* The three sections named are really a rescript, one from the other (varying slightly in one); but the above-mentioned phrase is the same in each. The first English translators rendered it "as being most distant from the sun." Subsequent translators corrected the error. *Longissime* usually means "very far away" or something to that effect, and sometimes "farthest" or its equivalent. The reason why it was first translated "most distant" is, that the world in general (ancient and modern) up to that time believed Saturn to be the outermost of our planetary family. When Uranus was discovered, it was just as easy to make the correction. Swedenborg departed this life A.D., 1772. His latin writings began to be translated soon after; and "Heaven and Hell" appeared in English in 1778, and others soon after. Uranus was discovered A.D., 1781. The whole world was astonished. The mystical science of astrology (claiming according to some, seven planets including our moon, and some, seven including our sun, as the magical number) was completely demolished, and the whole theory of astronomy soon remodeled. Can it be said that Swedenborg's writings have had nothing to do with this result?

But if it is thought that Swedenborg wrote the word *longissime* carelessly or ambiguously, turn to n. 121, H. H., where he used it in the same way, in the phrase *tametsi id sit longissime a loco ubi actualiter sunt* ("although it may be very far from the place where they actually are"). Who would render *longissime* in this place

by "farthest" or "most distant" in the sense of "nothing beyond"? Yet there is just as much propriety in doing so in the one case as in the other.

These facts tend to show that the human mind is powerfully controlled by preconceived opinions, and that as the world improves in knowledge, the New-Church writings will be found to be in strict accord with actual facts, when understood.

A QUESTION OF TIME.

OUR attention has been called to the fact that in quoting the passage MATT. iv. 16, "The people which sat in darkness saw a great light," Swedenborg once wrote *videbit*, "shall see," for *vidit*, "saw." This occurs in H. H., n. 129. *Vidit* is found in A. C., nos. 1839, 3195, 6119; A. R., nos. 413, 796; A. E., nos. 447, 526; T. C. R., n. 270, and elsewhere. MATT. iv. 16 is a quotation from ISAIAH ix. 2, where the tense is the same.

There is no doubt that the form of the verb expressing completed action is found in the Hebrew of Isaiah, and in the Greek of Matthew. This led Dr. Tafel to change *videbit*, in H. H., n. 129, to *vidit*. But we can have no doubt that Swedenborg wrote *videbit*, and that he knew that the language was prophecy, and therefore bore the meaning of the future. This perfect form of the verb is used continually in Hebrew prophecy to express the certainty of that which is really future, and no one really errs in rendering the perfect by a future in such cases, for it does not change the meaning in the least. The perfect is undoubtedly stronger and more vivid, and Swedenborg so regarded it, as is evident from his rendering by *vidit* ten times to once of *videbit*.

AS TO H. H., n. 15.

THE several translations of "Heaven and Hell" are in general very fair, the Boston edition, in particular, adhering very closely to the original. Here and there, however, the meaning of the author is not caught, as at the close of n. 15. Swedenborg has been describing the angelic apprehension of love to the Lord and love to the neighbor, and adds,—

"Sed hæc ægre cadunt in ideam hominis, qui non scit quid amor, quid bonum, et quid proximus."

The meaning seems to be simply,—

"But these things fall with difficulty into the idea of man, who does not know what love is, what good is, and what the neighbor."

Of four translations before us the oldest says, "with the man

who is unacquainted"; the next—the Boston—says, "of the man who does not know"; Mr. Barrett's says, "one who is ignorant"; and the latest, "one who does not know." The meaning they all convey is true enough; but they miss the point made by Swedenborg, that man in general does not know what love, good, and the neighbor are, and so with difficulty receives the angelic idea.

4,500 or 50,400.

In quoting and explaining the last verses of the Book of Ezekiel, Swedenborg varied a numerical expression from the ordinary reading. The passage to which we refer is n. 438 of the "Apocalypse Explained,"—a work which he did not publish, and which is therefore not to be regarded as having received his final revision. He did make a copy of it for the Press, however, and we now have the photo-lithograph of his manuscript to refer to.

In the concluding portion of the description of the city seen by Ezekiel (xlviii. 30–35), the length of each of its sides is given in our Bibles as four thousand five hundred measures, but Swedenborg gives the quotation *quingenta et quatuor millia*, and then writes this as "50,400." Others have understood the word for five hundred to belong not to *millia*, as Swedenborg does, but to *ulnæ* understood. Thus, while Swedenborg read five hundred thousand and four thousand, making 50,400 measures, others have read five hundred measures and four thousand measures, thus 4,500 measures. 4,500 would be expressed in Hebrew in this way.

A proof that 4,500 is right, is found in the statement that "it was round about eighteen thousand measures." This, Swedenborg gives without variation. Now a square which is 18,000 measures about it, has in each side 4,500 measures. The 50,400 measures are therefore impossible.

The explanation of the variation is simply, as we think, that *quingenta* was mistaken for *quingentæ*, and thus the numeral was understood as belonging to *millia*, when it belonged to *ulnæ*. And that this was merely an error of the pen, is seen from n. 417 of the same work, in which, and in which only so far as we know, the same quotation is made. We there read *quingentæ et quatuor millia*, which could only be read as 4,500.

As to n. 438, we notice that Dr. Tafel made no suggestion in regard to it, leaving 50,400 as it was. The translation, however, went back to "four thousand five hundred." The new Latin addition will undoubtedly notice the error, and suggest the true reading from n. 417.

BOOK NOTICES.

DANIEL WEBSTER. By HENRY CABOT LODGE. Boston: Houghton, Mifflin & Co. 1883. pp. 372.

THE series of lives of "American Statesmen" has held to its strength with remarkable success. Certainly this last volume is one of the best. Mr. Lodge had already shown his ability to say much in brief space when writing the life of that prodigy, Alexander Hamilton. But to tell the story of Webster, is a more difficult task; it is to enter at once upon a discussion; for every biographer of him must take his place either with those who see no fault in the man, or with those who regard him as having been in some respects morally weak.

Mr. Lodge aims to do exact justice. He cannot overlook the man's failings, his desire for the Presidency, his prodigality, which made him appear to defraud, his fatal inconsistency in the speech of the 7th of March, 1850, when he abandoned his high tone of abhorrence of slavery, and became the champion of Southern views. However pure his motives in attempting to prevent strife between the sections, he laid aside his previous standard, borne with magnificent courage, and became a follower in another camp. Time has justified the verdict of the people, that he made a mistake as a statesman.

All this Mr. Lodge forcibly tells, and speaks in the early chapters, with admiring interest, of the noble father and of his sacrifices for his son, of Mr. Webster's progress in fame, and of his successes at the bar. Private matters are not brought in. It is of the statesman, with just a glimpse of his home, that the story is told. An extract will show the excellent style: —

"Mr. Webster stands to-day as the pre-eminent champion and exponent of nationality. He was thoroughly national. He towers up as an American. To his large nature the Union appealed powerfully by the mere sense of magnitude which it conveyed. For fifty years, with reiteration ever more frequent, sometimes with rich elaboration, sometimes with brief and simple allusion, he poured this message into the ears of a listening people. When the hour came it was love for the Union and the sentiment of nationality which nerved the arm of the North, and sustained her courage. That love had been fostered, and that sentiment had been strengthened and vivified by the life and words of Webster. No one had done so much, or had so large a share in this momentous task. Here

lies the debt which the American people owe to Webster, and here is his meaning and importance in his own time, and to us to-day."

NOTES OF CORRECTION.

Two little notes printed by the author, and to be incorporated in subsequent editions of the "Life and Mission of Swedenborg," by Benjamin Worcester, are given here, because they refer to two interesting points, namely, the question of Swedenborg's taking a degree, and the value of the principal Swedish coin of his day.

Corrections.

"On page 34 it is stated, on the authority of Dr. Wilkinson and other biographers, that Swedenborg, in 1709, received the degree of Doctor of Philosophy. Too late for correction in the first edition, our attention has been called to a note from Dr. Kahl, printed as a correction by Mr. White in the Appendix to the first volume of his 'Life of Swedenborg.' Dr. Kahl says: —

"'Swedenborg never took this degree. He was only a student when he wrote his dissertation on Seneca, Publius Sirus, etc. Our Atterbom says, somewhere, that Swedenborg was Doctor in Philosophy, but it is a mistake.'

"The value of the copper and silver daler on pages 21, 91, and 263, is drawn from Kelly's Cambist of 1821, in which the copper is given as worth about 3*d*., and the silver 9 1-4*d*. Swedenborg notes exchange in 1743 at 46 dalers to the pound sterling in London. On Kelly's valuation, exchange being against Sweden, it seemed that the 46 dalers were silver. But in Thomas's 'British Negociator,' 1750, we find the copper daler valued at 6 1-3*d*., nearly. Swedenborg's 46 dalers must, then, have been copper, and worth in London about 5*d*. each, or 10 cents, while the silver daler was worth about 15*d*., or 30 cents. His full salary at that rate amounted in London to about £75, or $375."

TOPICS OF THE TIME. No. 1. Social Problems. New York: G. P. Putnam's Son's. 1883. pp. 281.

THE Putnams have collected into a neat hand-book eight papers on practical political problems, such as "world-crowding," "home-rule," and "the European terror." An American will read the essays without that anxious interest which one must feel who lives in the midst of nihilists and dynamite-plotters, but he cannot fail to take an interest in these problems. These papers seem to us to be written from the dark side of their subjects, but they are all readable.

JESUS: HIS OPINIONS AND CHARACTER. The New Testament Studies of a Layman. Boston: Geo. H. Ellis. 1883. pp. 471.

WE learn from the Preface of this book that it is wholly unnecessary. What has been already done in the way of judging the Word by the rules of individual preference and prejudice,

would seem to be quite sufficient. It is not strange that a layman should attempt the task of slicing away something of what his minister may have left, but it is unnecessary. We have read this book with regret, that rational criticism, not to speak of reverence, has fallen so low, that, with a paragraph or two from Harriet Martineau or F. E. Abbot to stand upon, a man can write a full volume about the "unofficial and unauthorized reporters," and so forth.

On the Edge of the Storm. By Margaret Roberts. Leisure Hour Series. New York: Henry Holt & Co. 1877. pp. 405..

We mention this book out of season because we would highly commend it, and because we feel that our readers may not all be aware that this is a really good historical novel. The scene is a village in the south of France, the date is the period of the French Revolution, and the personages include, skilfully delineated, an aged and learned Count, his gay wife, their thoughtful daughter, a Republican of Lafayette's experience and hopefulness, and others representing the nobility, the priesthood, Cagots, and the fierce populace of the day. The story is wholly pure, perfectly credible, is limited to a few weeks of intense interest, and terminates with power and without sentimentality. It touches with delicacy upon the horrors of the times, but leaves a vivid impression bearing wholesome lessons.

Tobacco: Its Effects on the Human System. By Dr. William A. Alcott. New York: Fowler & Wells. 1883. pp. 149.

We have here a little work, written in an urgent, but not unkind, spirit, and intended to lead to reform from the tobacco habit. Under appropriate headings, the effect of the use of tobacco on the mind and body are set forth by means of extracts from previous works and from the accounts of sufferers. The treatise cannot be said to be a strong one, but it is honest, and can only do good.

Records of Jesus Reviewed, and Fifty Questions Answered through Five Hundred Reverent Reasoners. By Benjamin F. Burnham. Boston: The Union Company. 1883. pp. 294.

A compilation of opinions on various religious topics is of value chiefly to those who look to the authorities cited. Most of the authors here referred to are Unitarian preachers of the recent school, who write with some haste.

THE NEW CHURCH.

Are We Right in Organizing?

THIS is a question which arose early among those who became receivers of the doctrines of the New Church in England, and which has been more than once raised in this country. It has received a negative answer from a few who cannot be charged with lack of zeal in promulgating the truths of the New Age. On this point of spreading the truth, there was never a difference of opinion. Mr. Clowes, who remained connected with the Church of England, labored with extraordinary interest, translating the "Arcana Cœlestia." and accomplishing other laborious services. And those on this side who do not approve of a separate organization, are often foremost in assisting publishing societies and tract agencies.

The question, Are we right in organizing? is simply a question of use. There is no need to debate it as an abstract matter, and it is not now necessary, though interesting and profitable, to examine on this point the teachings of the writings, for it is simply a practical question.

If we are permitted, for the time being, to narrow the question down to this, we would then ask, Had our fathers any worthy aim in organizing? If they merely sought for a sect which might afford position to its clergy, their aim was wholly unworthy. But if they organized to secure privileges of worship which they could not otherwise obtain, if they organized in the reasonable hope of realizing, with the aid of distinctive New-Church instruction, the life of the New Age, they had an aim at once noble and sufficient.

That such was their aim, we can have no doubt, for we have seen lay people gather for mere reading services, when they had nothing worldly to gain by doing so, and much to lose; and then we have seen them form a society and, at great personal sacrifice, call a minister, and do it all in perfect freedom. Then, also acting spontaneously, they have built a church, and taken steps which eventuated in their establishment as one of the religious centres of a community.

Now if they do all this but to follow the teachings and ritual of some church already existing in the place, they will be pretty

likely to ask themselves the questions, "Were we right? Was it necessary? Was it justifiable before God and men?" But if they have provided for themselves and the community in such a way with their preaching and ritual that a place is now filled which had been vacant, they will be fully justified in their own sight, and in the sight of all fairminded men in the community.

No one questions the right of our fathers to organize the United States, because inestimable blessings have resulted from the act. No one questions the wisdom of the organization of the Methodist Church, because great good has been done. And we would use the same reasoning of our own body. It has vindicated itself amply in every use which it has performed. It has yet a great deal to do, the accomplishment of which would more fully vindicate its right to live, but too much should not at present be expected.

Let everyone bend himself to his work, whatever it is, and let no man despise his task, however inconspicuous; then the sweet peace of duty done will calm his mind, when anxious and unnecessary doubts arise, and he will see, in knowing what his organization is trying to do, the reason for its existence and for his allegiance.

New-Church Work Abroad.

We would ask our readers to give careful attention to the following account of work for the New Church on the Continent. It was prepared by Rev. R. L. Tafel, of London, as an appeal for funds:—

1. "The Rev. A. Boyesen writes, 'Since I had the pleasure of enjoying the cordial hospitality of our Scotch friends in Glasgow during the session of last Conference, I am happy to say that public opinion in Sweden seems more favorably inclined towards the New Church than it has ever been before. We are allowed to infer this from this circumstance, that the authorities of the Academy of Sciences in Stockholm gave me permission to deliver five lectures in the large lecture hall of the Academy. These lectures, which treated of the spiritual world and man's destiny after death, and the opening of the spiritual sense of the Ten Commandments, were very well attended, and favorably noticed by the Press. We were very much gratified by that, and regard it as a great step forward. A number of lectures were delivered at Tarna, Goteborg, Copenhagen, and Linkoping. In the latter place the Methodists kindly granted me the use of their church building. The lectures were everywhere well received, and commented upon in a friendly spirit by the Press. In Goteborg I administered the Holy Supper to a knot of New-Church friends, and in Copenhagen to the Society there.

"'Our Society in Stockholm has also increased in numbers, mostly by accessions from the working classes, who feel themselves more independent from State patronage. As a Church Society we are very much hampered in our operations, because, until we are recognized by the State as an independent Church, we are not allowed to confirm our young people, and to consecrate marriages. And yet Confirmation is considered indispensable in the case of any Swedish subject. Under the existing circumstances, however, our young people are compelled to be confirmed in a Church and in doctrines which they do not believe. Recognition by the State we are able to get only when we have a church building of our own. And until we have this recognition as a Church, we shall never be planted on a firm basis; and persons in the Swedish civil service, or in the learned professions, or in the higher commercial circles, will not join our body as members, and consequently we shall not be able to become a self-supporting body.

"'Wherefore the help of our brethren in Great Britain and America is especially needed in contributions towards a church building in Stockholm. One church building in Sweden, dedicated to the worship of the Lord at his Second Coming, is all that we need in order to obtain recognition from the State, and to free ourselves from the thraldom of the Established Church. Help us, we pray, to get into a state of freedom, and then we have no doubt that the Lord's New Church in Sweden will increase in numbers everywhere.'

2. "The New Church in Copenhagen is a feeble plant which requires careful watching. The Church there is in the hands of an able minister; but without assistance from their more prosperous friends in Great Britain and America, the friends in Copenhagen are not able to sustain Mr. Winslow, or even enable him to get his daily sustenance. In his last letter to the Committee he writes, 'On looking back, I am hardly able to understand how I managed to succeed in getting through this long and dreary winter. Now, however, it seems almost impossible to me to bear the many and growing difficulties much longer. I feel over-burdened, and am hardly able to work. Have you no hope to hold forth to me?' Our friends in Denmark need our help, and the Foreign and Colonial Missions Committee confidently look to the members of the New Church in Great Britain for funds to enable them to sustain the Danish Mission.

3. "The Rev. A. Schiweck, in sending in his report of his missionary labors during the last autumn and winter, writes that the New Church in his neighborhood is spreading. Four new members have joined his German Society, and two members his Polish Society. On account of his increased feebleness his labors chiefly centre now in Monethen, where he preaches alternately in the German and the Polish languages. He writes that he never allows any opportunity to pass by which he can direct the attention of the people in his tract of the country to the writings of the New Church. Spreading a knowledge of the doctrines simply by preaching and lecturing, and not at the same time by a free and liberal circulation of the writings of the New Church, he considers as insufficient, and as not being calculated to make thorough and full receivers of the doctrines of the New Church."

The Discussion in England.

We have received another pamphlet, and a sprightly one, in reference to Dr. Tafel and his non-election to the office of Presi-

dent of Conference. This time the contributor is the Rev. Joseph Deans, and the subject is "Dr. Tafel and the Presidency of Conference." A perusal of Mr. Deans's pamphlet leads us to think that the subject, as a basis of discussion, is nearly exhausted. We do not see as yet what benefit has been obtained from the discussion; but we know what benefit should be obtained, namely, a better mutual understanding, and a nearer approach to that harmony of sentiment which results from agreement in essentials, variety in non-essentials, and perfect freedom of speech and act.

"A Swedenborgian Method."

UNDER this head, the *Christian Register* (Unitarian), has lately printed a full account by one of the teachers in our Boston Sunday-school of her method of instruction in a class of little children. It would appear that she is very thorough in her preparation, and makes the lesson imprint itself in vivid colors on the child's mind. Our people have the great advantage of being able to teach the Bible with some heart. It is not to them a mere record, accurate or otherwise, as the teacher's mind may happen to view it, but it is a living message, freshly uttered and practically important, and is seen to come from the ever-present Lord, who, under cover of history and parable, has given the world lessons of unlimited power.

THE RELIGIOUS WORLD.

The Andover Controversy.

THE controversy between the "Boston Monday Lecturer," Rev. Joseph Cook, and Prof. Egbert C. Smyth, of Andover Theological Seminary, has advanced one stage. At the commencement exercises, an effort was made, in accordance with a predetermined plan, to overthrow Prof. Smyth. To this end, Ex-Prof. Park contributed a spirited pamphlet, which was issued on the eve of the meetings, and Mr. Cook prepared a paper containing a resolve that the Supreme Court be appealed to, to decide whether or not Mr. Smyth could hold his Professorship.

The installation of two new professors gave great zest to the gatherings, and increased the attendance of alumni. At their meeting, Dr. Goodell, of St. Louis, delivered a sermon in arraignment of the new movement, and was followed by Dr. Plumb, who said, "Many a night have I turned on my sleepless and tearful pillow, mourning for the cause of our denomination that this Seminary is to train preachers in the new theology." No one speaking for the "new theology," Mr. Cook at last rose, began with a prayer, and read, but did not offer his labored resolution. Of his speech the *Independent* says:—

> "It is no discredit to Mr. Cook to say, that, as a failure, his was pitiable. Nobody could make anything but absurdity out of a situation which was only absurd and nothing besides."

At the Trustees' dinner, Mr. Cook appeared again. He had already spoken, and the Chairman was about to announce the close of the day, when a slip of paper was sent up. "Cannot we hear from Prof. Smyth?" Prof. Smyth had not been called upon, and up to this time had made no response to repeated assaults. Being introduced, he spoke as follows, as we learn from the *Independent;* we quote also the account of what followed:—

> "'First, I have just subscribed the creed of this seminary for the fifth time since I have been connected with this institution. I have done it without any mental reservation of any kind. I have given to it the precise sense of its framers,—the sense in which they themselves put their names to it, so far as I am able to ascertain what it was. This to me is a religious act. I have done it in the presence and fear of God.'

"'Now secondly, I have this to say, that the man does not live whom I will permit to dictate to me his interpretation of that creed in the place of my own!

"Before he could utter another word, the whole assembly burst into applause. It was continued, it was renewed, again and again, with an emphasis and heartiness which could not be mistaken.

"Meanwhile Mr. Cook fell into one of those mistakes, which earnest men sometimes make in failing to catch the proprieties of an occasion.

"'Mr. President!' he shouted.

"'Mr. Cook,' replied the President, 'you have already spoken twice. Unless you have some personal explanation to make, we cannot hear you at this late hour.'

"'I want my former teacher to tell us what he understands the creed to affirm in regard to future probation!'

"Instantly the thought of the notice of the lawsuit the day before, the abundant opportunities Mr. Cook had neglected of learning the opinions of his former teacher, and the distrust he manifested in the solemn avowal he had just heard, flashed upon the assembly, and with one voice they shouted, 'No! No! No! Not a word now!' while one stalwart voice was heard above all, 'Insult enough already.'"

And so the day ended; but the controversy does not end here, and we believe the "new theology" is ready for the battle to be joined.

Unitarian Tendencies Deplored.

Rev. A. P. Putnam, of Brooklyn, Unitarian, in an Address delivered during the English anniversaries of that body, spoke his dissatisfaction very freely:—

"It may candidly be admitted that our Unitarianism, in its organized or denominational form and spirit, has very greatly changed its character during the last few decades. It is partly due to the influence of such writers as Theodore Parker, and O. B. Frothingham, and Francis E. Abbot, who have had many disciples and followers, but still more to that of renowned men of science and critics of skeptical schools in other countries. The many and mingled causes of the change referred to, have operated to dilute the Christianity of our churches and organizations, our preaching and literature, to sink the Bible to a level with the books of other religions in the estimation of large classes of our people, to dwarf the moral and spiritual stature of Jesus Christ, or hide him altogether to their view, to secularize the Sunday and its public services, to give over to neglect—to use no stronger word—the rite of Baptism and the Lord's Supper, to discourage devotional habits and observances, and to lead men to materialism and atheism. So lax and loose a thing has Unitarianism come to be regarded in many sections of our land, that ministers who break with the old theologies and adopt extremely radical views, seem naturally to drift to our own body, in whose churches they have been encouraged to think that they can proclaim whatever flagrant heresies or destructive criticisms they may please; for has it

not again and again been said, in the language of a prominent Western preacher writing for one of our papers, 'God or no God, immortality or no immortality, Liberty must be our watchword?' And whenever the liberty to utter, in the Unitarian name, the most audacious sentiments is withheld or questioned, the complaint is made that this is to be false to the very foundation principle of the liberal movement. Bronson Alcott said some years ago that our churches in the Western States were very generally free-religious, and perhaps he might say of them to-day that most of them are quite inclined to agnosticism. Some of their Sunday-school service or text-books make little or no mention of the Christ; and I have seen works of this kind, prepared for the use of Sunday-schools in the East, from which no one could infer that any such being ever appeared on the earth to bless little children, and lead the race into the way everlasting."

Basis of the Episcopal Church.

Rev. R. Heber Newton thus states in the *Christian Register*, the basis of unity in the Protestant Episcopal Church:—

"The creed which forms the basis for the education of our children, the guide of our youth in the conscious opening of the religious life, the solemn affirmation of the congregations in worship, alone can be considered as the expression of the necessary beliefs of the laity, and, in the absence of explicit extra demands, of the clergy. This is the Apostles' Creed. The comparative simplicity of this creed is well known. On most of the vexed questions of the Orthodox Churches, it is wholly silent. What it does affirm is couched in unmetaphysical terms, a 'language understanded of the people.' That is to say, it is a popular expression of the Christian belief. That is to say, further, it is to be read by the scholar into terms of scholarship.

"That this is so, is evident from the rubric which precedes this creed in our liturgy: 'And any churches [this, by the way, is good Congregationalism] may omit the words, "He descended into hell," or may, instead of them, use the words, "He went into the place of departed spirits," which are considered as words of the same meaning in the creed.'

"Taken in connection with the fact that some of the clauses of this creed are, by common consent, figurative, and cannot by the most rigidly Orthodox be read literally,—*e.g.*, 'And sitteth on the right hand of God, the Father Almighty,'—this rubric supplies the key to the whole creed. Its language is admitted to be of the character Dr. Bushnell claimed for all speech, in his essay on 'The Nature of Language as related to Thought and Speech.' Its words are not 'absolute measures and equivalents of truth,' but 'signs or images,' 'figurative.'

"The Apostles' Creed, interpreted by the key our fathers have hung out upon it, opens the door to 'all who profess and call themselves Christians.'"

The New Life of Swedenborg.

From the review of Mr. Worcester's work in the *Boston Advertiser*, we extract a few sentences:—

"Born in 1688, and living at the time when the German Reformation had largely spent its energies, and Europe was entering upon a more complete modern

development, for fully half his life he was an assiduous student of the learned languages, mathematics, and natural philosophy. He had a hard, cold, practical mind, and dealt only with plain matters of fact. It was not until his fifty-eighth year that he assumed a new character. Of the reality of Swedenborg's belief in his own mission, there can be no question; neither is it possible to deny that he had spiritual insight in a remarkable degree; but many still doubt whether he did not exaggerate the meaning of his visions and dreams, and put his vigorous understanding to a spiritual purpose for which it had no exceptional qualifications.

Without accepting or denying Swedenborg's claims to supernatural power, it is clear that he touched a line of thought which has been of great value to the Christian Church. This thought was the unfolding of spiritual laws which, in the literalism of theological teaching during the first part of the eighteenth century, had been almost entirely overlooked. His strong mental characteristic was the resolution of everything to the domain of law. Not an enthusiast like St. Francis, of Assisi, not a robust, wise man like Lord Bacon, not an imaginative seer like Coleridge,— he was a man of such pragmatic intellect that he reduced the supernatural world to the same system of spiritual order which he had detected in the operations of nature, and his entire spiritual system will be found an elaborate but unconscious attempt to formulate spiritual facts, of which he was supremely conscious, upon the basis of the laws of outward nature. Swedenborg was intellectually prepared for this work by vast training and acquirements in the knowledge and philosophical discussion of natural things, and by unprecedented experience of spiritual things. Nor was the preparation of heart less remarkable, whereby he was released from the bonds of self and selfish spiritual association. Swedenborg was not bothered during his lifetime by an excess of converts, nor have his disciples ever run up to the numbers of Wesley's; but there can be no question that, as Mr. Worcester intimates, his opinions have been a powerful solvent in softening and bringing back to simpler conditions the great principles of the supernatural life, as the sequence of our present existence, which both the Roman and the Protestant Churches a century and a half ago had very much obscured by accumulated definitions and refinements of teaching."

A Candid Confession.

In an article in the *New Englander*, under the title "The Present Claims of the Clerical Profession on Christian Young Men," Rev. J. W. Backus speaks with much truth and perfect freedom of the Confessions: —

"The second thing to remember is, that our theology has the disadvantage of being somewhat fragmentary and occasional; that is, constructed upon occasions; in certain historical exigences, upon which certain truths are cast, and necessarily in the heat of partisan warfare, when a favorite philosophy is more influential than Holy Scripture, and an opponent is tempted to push a truth to extreme statements, and then consider the statement as the only safety of the truth. Augustine built up his sombre theology very much out of his own bitter experience of sin; and when pushed by Pelagius, used language that must subsequently be modified. The partisan influence, in the earlier creeds, is simply notorious. Call to mind

the famous council in Florence over the '*filioque*.' Remember, also, the violent reactions that gave birth to statements of belief: as, for example, in Luther's case, who, in getting rid of his own sin by faith, cast it upon Christ, in such a sense as to make Christ the actual sinner. In his recoil from good works, he used language that misrepresented Christ as the sin-bearer, as if sin passed from one to the other by actual transfer. The old disputes in New England about predestination and free-will, undoubtedly distorted the truth sometimes, and gave great trouble to religious inquirers. Calvin himself, the great teacher of sovereignty, having learned the lesson himself, like Moses in the mount of terror, advanced it too near the centre of religious thought, and, like Moses, said some things that successors must re-state, for subsequent times. That mighty man of God loved the Divine Majesty. He saw all human activity hidden, as it were, in the bosom of the Divine Sovereignty; too near to God for explanation,—clothed with God's greatness and strength. Man became great in the greatness of God. With a kind of dark fascination, subsequent ages have moved around this glorious truth, the more on account of its mystery, in the tuition of the great master, till *fear* had become too large an element in religion, and confusions and controversies have sprung up, and misconceptions have multiplied, till the whole evangelical system, and even the character of God, have seemed to suffer obscuration,—the same thing that happened to astronomy when the earth was the centre of the solar system."

Episcopacy.

Dr. I. M. Atwood, in the *Universalist Quarterly*, has an elaborate paper on this subject, and reaches these conclusions:—

1. "The aggressive character of Episcopacy in recent years, joined with the steady iteration of claims and pretensions that unchurch all Christians not in communion with an Episcopal Church, invites examination if it does not challenge criticism.

2. "That examination discloses the fact that the English Church in the beginning, and for more than two hundred years afterwards, was content to think its form of organization the best, without insisting that it is *jure divino* exclusive. The same remark applies to the Protestant Episcopal Church in the United States up to 1825.

3. "In Apostolic times, church government and clerical order were not uniform, but inchoate, unprescribed, and left almost altogether to the judgment and convenience of each community.

4. "The 'bishop' of the Apostolic times was one of the 'elders' chosen to preach, lead the worship, look after the offerings, and have general oversight, in co-ordination with the other elders, of the religious and charitable affairs of the community. In other words, he was *mutatis mutandis*, just what a modern pastor is.

5. "Diocesan bishops are unknown to the first hundred years of Christianity,—probably to the first two hundred.

6. "Episcopacy is a development, under combined Jewish and Roman influence; and is not only not Apostolic, but at a greater remove from it than any other form of religious organization.

"If the adherents of Episcopacy were willing to waive the question of the primitive character of their polity, and could content themselves to commend it on the ground of intrinsic fitness or practical advantages, alleging, perhaps, that the very fact that it was slowly developed attests its superiority to the crude and untried form, which the evidence shows to have been the Apostolical, we should have no controversy with them."

Among the Congregationalists.

At the installation of the Rev. Charles Van Norden over the North Church of Springfield, Mass., it appeared that the candidate was far from Orthodox in respect to his views of Atonement and Inspiration, but the council voted unanimously to install him, "with the understanding that this action is not to be taken as an indorsement of certain of his speculations." From Mr. Van Norden's statement of his faith, we quote the last sentences: —

"In conclusion, I cordially and thoroughly assent to the Apostles' Creed, and to the Nicene Creed. I am neither a Calvinist nor an Arminian, neither a Universalist nor a Unitarian, neither an Annihilationist nor a Restorationist, neither an Episcopalian nor a Swedenborgian, though I have been accused of being each and all of these. I acknowledge no other new departure than that which is a return to fundamental and original Christianity. I belong to no party, clique, or school in our denomination, and I recognize no authoritative master but the Lord Jesus. I love all who love the Lord, and pity all who are in darkness; can worship with devout men of every name, and curse no man or way."

True View of the Miracles.

We would call attention to the following excellent words of Prof. Bruce, of Glasgow, in his work on "The Chief End of Revelation": —

"The true view then of our Lord's miracles is, that they were an integral part of his ministry, and therefore of the revelation of grace made therein, not mere credentials of that ministry and revelation; that in so far as they were evidential, they were so just as his ministry in word was, and that the evidential value of all alike and altogether lay in this, that they were a revelation of God in the fullness of grace and truth. And the same observations apply in great measure to all the miracles in the Bible,— those of the Old Testament not less than those of the New."

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